# SIX SERMONS, PREACHED ON SEVERALL TEXTS AND OCCASIONS:

BY

ROBERT HARRIS, Paſtor of *Hanwell*, in Oxford-ſhire.

*Viz.*

- Abſoloms Funerall,
- Samuels Funerall,
- Drunkards Cup,
- Gods goodneſſe,
- Peters Enlargement,
- Hezekiahs Recouery.

Imprinted at London for *Iohn Bartlet*, and are to be ſold at the Signe of the Golden Cup in Cheap-ſide. 1627.

# ABSALOMS FVNERALL:

## PREACHED AT BANBVRIE, BY A NEIGHBOVR MINISTER.

*OR,*

## THE LAMENTATION OF A LOVING FATHER FOR A rebellious Childe.

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PROV. 11. 31.

*Behold, the righteous ſhall be recompenſed in the earth; how much more the wicked and the ſinner?*

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*LONDON,*

Printed by *Iohn Haviland* for *Iohn Bartlet*, and are to be ſold in the Gold-ſmiths Row in *Cheap-ſide*, at the Signe of the *Golden Cup*.

1630.

*S.r William Baird of Newbaith Bar.t*

# TO THE READER.

SEe here (Reader) way made to the Hebrew Prouerbe: Is Saul also among the Prophets? His friends held it ſtrange to ſee him prophecying, or ſinging holy ſongs, (as it is expounded:) and it will be as ſtrange to all that know me, to finde me in the Preſſe, both in reſpect of mine inſufficiencie, (in which regard the Word is put vpon me by him that applies it to ſuch ſmatterers) as alſo in regard of my diſpoſition and affection, who haue in others diſliked this ouerprinting, and for my ſelfe, alwayes affected (it may be, too much) priuacie and retiredneſſe. But ſee what importunity can doe. In the ſecond of the Kings, chap. 2. there is a very abſurd motion made

1 Sam. 10. 11.

Vide Variabl. adiectum.

Polyd. Virgil. Adag. 274.

*to* Elisha *by well-meaning men, and* Elisha *in the end yeelds to them, in a sort against his will. And why? they were instant vpon him till he was ashamed, verse* 17. *This motion of Printing was to me at first as that to him; yet now at last, (being ashamed to be inexorable) I haue said, with him, Send. Now if the Printer, (the chiefe actor I meane in this businesse) returne as wise as they, hauing his labour (with them) for his paines, my answer is the same with the Prophets, Said I not, Doe not goe? Thou hast my defence (Reader) for the Printing. If any thing offend thee in the Sermon preached, thou must remember, that I meant it to an assembly knowne, not to strangers vnknowne: and therefore doe not blame me for not vsing the Latine or Greeke tongue, vnlesse thou canst helpe my hearers to Latine or Greeke eares, and then I shall make no more scruple of Latine than English: in the meane time I dare promise no more than that I thinke is as familiar to them as English, yea, such English as they vnderstand; for some English is Hebrew to the vulgar sort. If thou take exception further at my naked margent, because it is so emptie of humane Authors, I pray thee be satisfied with this answer: First, our Auditors in these parts are content to take Gods bare Word, without*

*any*

*any further band or teſtimony. Secondly, I cannot diſcharge my ſelfe (I iudge not others that vſe it) of pride and ambition, if I ſhould be quoting: for all that know the ſmalneſſe of my ſtanding, weakeneſſe of my body, greatneſſe of imployment, in a place vndertaken with as much feare and vnwillingneſſe, as it is vndergone with paine and heauineſſe, doe well know that my reading cannot be great; and my owne ſoule knowes, that there can be nothing to worke me to this practice, (in theſe parts) vnleſſe I would be ambitious: for to what end ſhould I tell poore people of Fathers and Hiſtorians? what ſhould moue me to it, when I know before-hand, they will thinke neuer the better of me, nor of my doctrine for ſo doing?* (verb. gra.) *In ſpeaking of* Iobs *children in the firſt point, I allude to a place in* Chryſoſtome: *to what end ſhould I amaze them with his name, and his homily* Ad pop. Antioch.? *In another place ſpeaking of ſinne in the godly,* adagonem, *I remembred* Auſtins *diſcourſe about that matter. In ſpeaking of Popes, I thought of* Polydore Virgils *note in that behalfe: and the bringing in of* Dauid *ſpeaking to his ſonne, put me in minde of* Cæſars *pathetical ſpeech to* Brutus *and the very mention of* Abſaloms *rockie heart, not yeelding,*

*brought to my remembrance* Hannibals *practice with the rockes to make them giue place. Now, (I pray you) had I not little to doe, if I ſhould thruſt all theſe into a Sermon? If I ſhould doe ſo in ſuch an Auditory, would not my heart ſay, Now thou ſeekeſt thy ſelfe? What others doe, I know not; I iudge none, my heart would ſmite me for it in this place: and therefore hold me excuſed (good Reader) till I ſee further reaſon for ſuch a practice. In the meane time, if this Sermon be too plaine for thee, leaue it to them that loue plaineneſſe. If thou finde any benefit by it, bleſſe God, thanke the Printer, beſtow one prayer on me, who deſire increaſe of grace on thee, and on all the Iſrael of God.*

Thine in Chriſt,

ROBERT HARRIS.

*Hanwell the 25. of Auguſt.* 1610.

# A SERMON PREACHED AT BANBVRIE, BY A neighbour Miniſter there.

2. SAM. and (as our Bookes diſtinguiſh it) CHAP. 18. VERSE 33.

*Then the King was moued, and went vp to the Chamber ouer the Gate, and wept: and as he went, thus he ſaid; O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had died for thee, O Abſalom, my ſonne, my ſonne.*

WEE reade in the former Chapters, of *Abſaloms* ſtrange and vnnaturall practices againſt his owne Father: in this we reade of as ſtrange a iudgement (as ſtrange ſinnes doe beget ſtrange plagues) executed vpon him from heauen. The Lord hauing truſſed him by the haire, (fit matter for an halter) and *Ioab* with his men diſpatcht him; the King his father is now to vnderſtand the newes; who waiting the tydings at the Gate of *Mahanaijm*, and receiuing a meſſage contrary to his expectation and deſire, (for he deſired nothing leſſe than *Abſaloms* death) was exceedingly moued (as the word implies) and finding himſelfe ouercharged with griefe, he

he takes couert as ſoone as he can, gets into the next roome, there to weepe it out: but before he could come thither, his heart would breake, vnleſſe it found a vent; and therefore he diſcharges himſelfe at the ſtayres, as he goes, and breakes forth, as you heare, *O my ſonne Abſalom, &c.* which words are vttered (you ſee) vpon the report of his ſonnes death, and containe a report of his behauiour, what time the tidings was firſt brought to him. Plaine they be of themſelues, and lye open to the ſhalloweſt braine, ſo that we need no Comment; and for Method, it is againſt Method to obſerue any order in them. Yet if you will (to the end you may the better ſee the grounds of the points to bee gathered) you may obſerue in them two things: firſt, *Dauids* ſorrow; ſecondly, the occaſion thereof. The occaſion is implyed in the firſt word, which is capable of more readings, than it hath letters in it, by farre; and here we render it [*Then.*] His ſorrow is ſet downe, both as it was inwardly conceiued, and outwardly expreſſed: conceiued, hee was moued; expreſſed, partly by deeds; hee wept: which is amplified from the place on the ſtayres, and in the Chamber; partly in words, words (I ſay) of complaint and wiſh, and all for his ſonne *Abſalom.* Let vs beginne with the firſt; and ſith time will not giue me leaue to ſpeake of all, let vs gripe as much at once as we can, and binde many things together within the compaſſe of few points. *Then* (ſaith the Text,) that is, when he had receiued newes touching *Abſaloms* death; *the King*, that is, *Dauid, Abſaloms* Father, Iſraels King, *was moued:* the word importeth ſome great alteration in a man, by reaſon either of ſome feare, or griefe, or anger, or all. Now, howſoeuer all theſe did meet in *Dauid*, yet in this place his motion is chiefly from griefe: feare had the precedencie before, whileſt hee was held in ſuſpence, and the iſſue of the Battell was doubtfull: anger tooke its place after, when hee had more leaſure to thinke on *Ioab:* now griefe was predominant, which at the firſt did amaze him, and after vttered it ſelfe in teares and complaints. When a man hath ſome deepe gaſh, or ſudden chop, you ſhall haue for the preſent a great ſilence,

ſilence, (as it were) and the fleſh on each ſide will be wanne and pale, and then ſoone after, the bloud (which had carried the newes to the heart) iſſueth forth moſt furiouſly: ſuch was *Dauids* wound in this place; the newes ſtrucke into his heart, and aſtoniſhed him for the time; but hauing a little recouered himſelfe, hee powreth it forth, as you heare and ſee. Now, in that good *Dauid*, who is here termed the King, is found thus deeply wounded vpon the receit of ſo heauie tidings, and weepes ſo bitterly vpon ſo neere an occaſion, (I meane, the death of his deareſt *Abſalom*) let vs hence note this, in the generall, from the partie ſorrowing, and the occaſion and meaſure of his ſorrow laid together; That Gods deareſt children are exerciſed with neere and piercing croſſes in this life. It may ſeeme to be no good congruitie, to ſay that *Dauid* wept, that King *Dauid* mourned: for Chriſtians to mourne, being poore, or Princes, being wicked, it is no ſtrange matter: but when a man hath God for his friend in heauen, and a kingdome on earth too, what ſhould trouble him? yet for ſuch a one the Lord hath croſſes, and thoſe ſharpe, thoſe neere, thoſe cutting. Witneſſe *Dauid* (the man in queſtion) a man after Gods heart: What a life had he in his father-in-law his time? When went he to bed with drie eyes? When liued he a merry day? What comfort in *Michal*, his Wife? What troubles after *Sauls* death? What breaches in his family? What heart-breakings in his *Thamar?* in his *Amnon?* in his *Abſalom*, whileſt he liued? And now, when a man would haue thought him ſpent, and drawne drie, how many teares doth he ſpend afreſh vpon his death? Theſe croſſes come cloſe, cut deepe. Here are griefes, in his familiars ſhall I ſay? (nay) in his kinsfolkes, his father, his Wiues, at *Ziklag*, his children, his *Abſalom*. And was not *Iacob* in the ſame caſe? Was it nothing to bee rended from his owne Fathers Houſe? To liue in feare of his owne Brother? To be ſo vſed by his owne Vnckle? To be ſo cozened of his owne Wife? To haue his onely Daughter deflowred? To haue his deareſt Wife to dye ſo vpon his hands? To haue one ſonne baniſhed? Another an Adulterer? Another inceſtuous? many, Murderers? Neere Croſſes,

*Doct.* 1.

Reade his life in the booke of *Samuel*.

Reade his ſtorie from the 28. of *Gen.* to the 46. Chapter.

when Vncle, when Couſins, when Wiues, when Children ſhall be our croſſes. And what would you ſay of *Iob*, were his caſe your owne? It may be you would thinke it a loſſe, to part with ſo much Goods and Cattell ſo ſoone; to be worth a thouſand pounds in the morning, and to haue all your grounds vnſtockt by night: it may be it would trouble our patience, to heare the ſcornes of baſe fellowes, and to ſee that contempt in our owne ſeruants: but alas, if our kindeſt friends ſhould quippe vs, and they that were religious, cenſure vs, if our owne Wiues ſhould begin to be weary of vs, and wee ſhould haue the burying of ten children, and firſt vnburie them, and there ſee how louingly they ſate together, and what prouiſion was there made for the cheering of their hearts, and here plucke out one, there another (perhaps) lim-meale, and lay them all on an heape; would not this haue wrought vpon vs? But then, if to all this, there ſhould be added ſuch plagues on the Bodie, ſuch terrours on the Soule; would we not ſay our croſſes were ſharpe? Yes (brethren) wee may ſay that *Iobs* were ſharpe, and ſore, and neere, when Friends, when Seruants, when Children, when Wife, when God and all ſeeme to miniſter matter of griefe. It ſhall be needleſſe to draw you further in examples; theſe are beyond exception, whether you looke to the goodneſſe of the men, or the greatneſſe of their croſſes: in all whom wee ſee that verified, which once *Salomon* the ſonne, and *Dauid* the father deliuered in more generall termes; the one, touching the number of the faithfuls afflictions, that they come by ſeuens, (that is, troopes) in one and the ſame day; the other, touching both number and meaſure: that they are many and great, in number many, in nature weightie, as the word ſignifieth both. But leauing teſtimonies; What might be the cauſe that Gods beſt Children are ſo ſped? Is it their Religion? Is it their profeſſion? No, no, it is becauſe they are ſet with corruption (if you will haue it all at once) and therefore muſt be purged: for firſt, (a little to inlarge our ſelues in the vnfolding of ſome few, amongſt many reaſons) Gods beſt children will ſometimes venture on noyſome meats and hurtfull poyſons, they

Prou. 24 16. Pſal. 34. 19.

*Reaſon* 1.

they will feed on the groſſer ſinnes, they will drinke in verie puddle, I meane iniquitie, and when the childe hath ſo done, what ſhould the Father doe? If *Dauid* will lye and commit adulterie, and fall to murther innocents, what can God doe leſſe for *Dauid*, vnleſſe hee would haue him damned, than ſcourge him thorowly? What ſhould he doe but lay it on his skinne, yea, and laſh his conſcience, and when hee will bee walking ſo neere hels mouth, take him by the heeles, and make him beleeue he will throw him in? what though he doe crie? what though he be croſſed of his will? Is it not better he ſhould crie here than in hell? and receiue his payment here, rather than his iudgement there? Is it not better he ſhould loſe his ſinne, than God his childe? So then, one cauſe why the Lord doth thus lay load on his children here is, becauſe they defile themſelues (ſometimes) with groſſe ſinnes, and therefore muſt haue much waſhing; they take the deadlieſt poyſon, and therefore muſt haue working Phyſicke. *Dauid* was gone ſo farre this way, that to this place he hath not recouered himſelfe, he deales not like old *Dauid* as yet, and therefore euery moneth almoſt hee muſt haue a purge; and whoſoeuer he be that will venture after him in theſe dangerous paths, ſhall be ſure to paſſe vnder the rod, as *Dauid* did, if he be Gods, as *Dauid* was. Secondly, Gods children, if they fall not to deadly poyſon, yet will they ſurfet of lawfull meats and pleaſures vnlawfully; ſo childiſh we are, when we are turned looſe to delights, that for our liues wee cannot keepe a meane, wee cannot haue proſperitie but wee will abuſe it, wee ſwell, we bragge, wee ſnuffe, wee looke ouer our brethren, and forget our ſelues, euen the beſt of vs all. Poore *Dauid*, that ſcarce euer came where proſperitie grew, had but a little reſt, and hee began to dreame of golden mountaines, hee thought croſſes had now taken their leaue of him, and would be afraid to looke into the Court, and therefore *Abſalom* is ſent out of his bowels to confute him. And good *Hezechiah*, who was firſt humbled at the comming of *Senacherib*, and the ſecond time brought to deaths doore by grieuous ſickneſſe, had no ſooner a little reſpit, but he begins to looke bigge, and to lay Pſalm. 30.

about him, when Ambaſſadours came to viſit him, hee carries them from place to place, and ſets the beſt ſide outward: he ſwaggers not only with them, but with *Eſay* too; (who tooke as ſmall pleaſure in this his courting, as many of his cloth doe now in preaching:) O *Eſay* (ſaith hee) you cannot tell who hath beene here, great States; the King of Babel ſent Ambaſſadours to vs, ſuch Princes ſo farre from vs to take notice of vs; and they (I would haue thee knew) were royally entertained: wee ſhewed them withall, what ſtore of gold and ſiluer our treaſures could afford; we would haue them know, that all the wit and wealth is not lodged in Babel, but that Gods people haue it in them and about them too, as occaſion ſhall ſerue. Thus *Hezekiah* thought hee ſpake but reaſon: but the Lord ſeeing him ſo rancke, thinkes it time to let him bloud; and therefore *Eſay* giues him a cooler: You haue made (ſaith he, for ſo in effect he ſpeakes) a faire hand of your wealth, you haue; you haue brought the Wolfe to the fold, and now keepe him out if you can: Gold-thirſtie Babel now knowes where to haue a draught: and as for your ſelfe, ſith you thinke the better of your ſelfe for your wealth, the Lord hath made your Will, and the King of Babel is your executor. Thus becauſe *Hezekiah* ſurfetted, he is phyſicke: and this is another reaſon of the Lords thus dealing with his people, becauſe the difference is not great, whether you eat bad meat, or ſurfet on
3 good. Thirdly, God hath but need to dyet the beſt of vs ſometimes, becauſe we be ſo lazie when we are full, much like to a man that comes newly from a feaſt, fit for nothing; we follow our calling as if we would drop on ſleepe, we performe exerciſes of Religion, as children ſay their leſſons, minding euery thing rather than that in hand: wee come to the ordinances of God, as fed wantons to a Feaſt, nothing pleaſeth, vnleſſe it be ſome odde ſawce or new inuention, the woſt diſh on the table; ſo it is with vs, when we come to the Word, the ſenſe muſt bee pleaſed, aſwell as the heart edified, elſe it is but a drie feaſt; one tricke of wit doth more affect, than twentie gracious ſentences: now, when the Lord ſees our mouth ſo farre out of taſte, that it cannot reliſh

liſh our meat, and diſcouers in vs ſuch a laſineſſe about our buſineſſe, hee thinkes it reaſon to prouide ſome remedie in time, leſt thoſe fore-runners of ſickneſſe breake forth into worſe inconueniences; and ſurely *Dauids* practice and caſe may affright vs all; for (alas) how did he gather mud, when he had ſtood ſtill a while? and how would his corruptions againe haue growne to ſome head, had not *Abſalom* beene raiſed vp to breathe him, and to diſperſe them? Now if *Dauid* were ſo foggie after ſo many breathings, *Dauid*, a man of ſo good a dyet; how reſtie ſhould wee be, if neuer walkt? how grounded on our lees with *Moab*, if neuer turned forth from veſſell to veſſell? It ſtands the Lord therefore vpon, if he will prouide for his harueſt, and our good, to take ſome paines with vs, leſt otherwiſe he faile of his vintage, whileſt we want dreſſing.

Fourthly, (and in a word) croſſes had need to come, and come thicke, and come in ſtrength to the ſtrongeſt of vs, becauſe in the beſt there be many and ſtrong corruptions: O the pride, the pride, the vnbeleefe, the ignorance, the ſelfe-loue that lodges in the pureſt ſoule! would yee not haue thought that *Dauid* by this time had almoſt emptied himſelfe of all pride, that all paſſions, all loue of the world, all carnall affections, had beene well-neere buried? but ſee, ſee when croſſes come, how he layes about him, he ſobs, he roares, hee would die in a paſſion, as if hee knew not what hee did, or cared not what he ſaid. Now ſhould not ſuch a ſtomacke as this be taken downe? Yes, the childe had beene ſpilt there, if the rod had beene ſpared: and therefore God layes it on. Now if good *Dauid* after ſo much breaking and ſo long ſtanding in Religion, be ſo waſpiſh, ſo impatient, ſo paſſionate, doe not you thinke that there is ſome ſtore in vs? let vs be croſſed a little, cannot we chafe? let vs be abuſed, cannot wee finde our tongues? adde to this our worldlineſſe, cannot we be content to liue longer in this world (bad though it be?) doe we not dote too much on one *Abſalom* or other? be not our hearts yet vnbroken? why then you ſee, God muſt ſmite, and ſmite againe, and ſmite home, and draw bloud: for no vnſound heart muſt goe to heauen, as none

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but ſound hearts muſt come hither; ſound (I ſay) from hypocriſie, but broken with ſinne and ſorrow: thus wee ſee great cauſe of great affliction on Gods part, ſith our ſinnes are great which muſt be purged and preuented, our ſurfets great which muſt be cured, our deadneſſe great which muſt be quickened, our inſide bad which muſt be cleanſed. Time will not giue to ſpeake of all: one more reaſon ſhall bee drawne from our owne practice, and ſo an end. As God layes many croſſes on vs, ſo wee may thanke our ſelues for many too, not onely in that wee doe deſerue them, but in that we worke them out of our owne bowels: for many we draw vpon our ſelues by riot, idleneſſe, vnthriftineſſe, rage, &c. and the moſt wee make more heauie (that are heauie enough alreadie) through our owne folly, and that is whileſt we rake into our wounds, looking no higher, and what with vnbeleefe and impatience, doe double the croſſe on our ſelues. *Dauids* burthen was heauie enough alreadie, hee did not need to increaſe it: yet ſuch is *Dauids* weakneſſe, hee cannot chooſe, it is his *Abſalom*, prettie *Abſalom*, and therefore hee muſt pay for his paſſions; and thus, when God afflicts vs in meaſure, (as euer he doth his children) we make our croſſes beyond meaſure, becauſe wee keepe no meane in mourning; and not onely ſo, but wee prouoke our Father to giue vs ſomewhat for brawling and for ſtrugling: and thus wee ſee ſome reaſons of our ſo great and neere afflictions, taken partly from our ſelues, partly from our God. The wicked will haply thinke themſelues wronged, that wee giue not them and their maſter the credit of the Saints troubles: but (to ſpeake properly) they are no cauſes, but onely executioners, they are Hangmen and Bedles; when an execution is to be wrought, and the Lord hath aſſigned ſome of his ſhrewdeſt children to puniſhment, they ſhall haue the office ſometimes to be the Gaoler or Belman, that is their preferment. Leauing therefore theſe ſcullians in the kitchin, there to ſcoure a veſſell or licke a diſh, when they ſhall be called vpon, let vs make our vſe of this ſo large a Doctrine, and ſee whether wee can bee briefer there. Firſt then;

Is

Is this ſo, that Gods deareſt children haue and muſt haue ſuch great and piercing croſſes in this life? Then muſt all who would be knowne by that name, make account of ſuch, and prepare for them. Such is our folly (for the moſt part) when the Sunne ſhines, we neuer thinke of a darke night, and when the morning is faire, wee neuer feare a ſtorme, and therefore are ſometimes taken without our cloake (as it were.) Such alſo is our conceit of our ſelues, and confidence in worldly helps, that we hope they will not ſee vs want; or if they faile, yet we thinke to ſhift better than others can, and to liue by our wits: hence it is, that we are almoſt growne to Babels concluſion; Though others be widowes, fatherleſſe, childleſſe, comfortleſſe; yet wee ſhall ſee no ſorrow. But it will be granted (I trow) that our nature needs phyſicke, as much as other mens, (there is no difference in the mould) and that our carriage hath not beene ſo good, but that iuſtly wee may feare ſome bruſhing. It may be, *Dauid* was as honeſt a man as ſome of vs, perhaps *Hezechiah* was not farre behinde vs, poſſible *Paul* might match vs in any grace, and haue as little pride, hypocriſie, ſelfe-loue, paſſion in him, as the beſt of vs all; yet were theſe (holy men) greatly afflicted and wondrouſly ſtraitned, and why ſhould we dreame of peace? If wealth would diſcharge a man of croſſes, *Hezechiah* was not poore: if honour, *Dauid* was a King: if either wit or grace, *Paul* was no babe: but theſe will not ſerue the turne, Kings children muſt haue phyſicke (if ſicke) as well as poorer mens; why ſhould they not? So muſt the Lords. Our Prince is conſecrated through afflictions, our way is an afflicted way (as you would ſay) and it is the voice of heauen, that thorow many tribulations wee muſt enter into heauen. Now then, ſith the caſe ſo ſtands, that either wee muſt diſclaime the right of children, or elſe endure afflictions, either paſſe vnder the rod, or be baſtards, let vs (vnleſſe wee meane to ſhame our ſelues) arme our ſelues for croſſes before-hand, and not prepare only, but prepare for all, yea the neereſt of all. For what hath befallen *Dauid* and others, why may not the ſame befall vs? Some wiues haue great croſſes in their huſbands, ſome husbands in their wiues, ſome parents in children,

*Vſe* 1.

Matth. 7. 14.

dren, ſome children in parents, ſome are neerely toucht in their bodie, ſome in their eſtate, ſome other in their name, in their ſoule otherſome: and where is our diſcharge? who hath exempted vs? may not wee need them as much as others? doth not God loue vs as well as others? are not theſe things written for our vſe? O then let vs thinke on theſe things in this our peace, and now lay in for a rainy day, now whileſt wee can pray, now whileſt our bodies are free from diſtemper, and our affections from trouble, now whileſt we are our owne men, and haue freedome (as it were) of heart; now let vs hoord vp prayers againſt the time of trouble, when as either in reſpect of ſickneſſe in bodie, or ſorrow of minde, wee can ſay no more than *Dauid* now can (my ſonne, my ſonne, my paine, my paine, my heart, my heart.) Now let vs treaſure vp faith, and patience, and wiſdome, as *Ioſeph* did Corne, ſith a day of vtterance will come, a day of ſpending, not of getting, a day wherein our owne ſtocke and the Churches treaſury too (I meane, others prayers) will be little enough: doe not thinke it ſufficient to haue ſomewhat before-hand; wee are not at agreement with Croſſes, to depart when we giue warning: neuer forget *Dauid*, a man not meanely graced, nay, a great Husband, who had his ſoule well ſtockt, and in good plight; and yet how vnhandſomely doth he now behaue himſelfe? Ah *Dauid*, thou waſt wont to haue prayers and gracious meditations as readie as *Abners* Sword, that would drop out of the ſheath: but now, here is nothing but, my ſonne, my ſonne; and little doe we know how we ſhall fling out in diſtreſſes, vnleſſe we are very well appointed. Now laſtly, whileſt the Lord doth offer himſelfe vnto vs as a louing Father, let vs come vnto him, like obedient children; let vs confeſſe againſt our ſelues, and reconcile our ſoules vnto him: Let vs ſeeke vnto him (as once the *Sidonians* did to *Herod*) through Chriſt (as they through *Blaſtus*) for his fauour (as they for *Herods* loue,) and then being at peace with him in our peace, and acquainted with him in our proſperitie, he will know our ſoules in aduerſitie, and we ſhall alwayes haue a Rocke to flye vnto in the greateſt waues and ſurges. Thus wee ſee what courſe muſt bee

Act. 12.

taken

taken if croſſes ſhall not hit vs on the bare, and take vs on the blinde ſide: the practice we put vpon you, as you loue your eaſe; for there is little comfort to be hoped for in croſſes, vnleſſe there be ſome preparation for them. Men may thinke themſelues armed, when they haue men and money to befriend them: but then (neuer till then) are wee fitted for croſſes, when God and our owne conſciences are friends with vs, and ſtand for vs: and therefore if wee will make ſure worke, let vs goe to heauen for friends, not to the earth; and be more carefull to get grace in our hearts, than gold in our cheſts; for croſſes bee as the minde and man be, not as the outward eſtate. And this is the firſt vſe that I would haue made of this point. The ſecond ſtandeth thus:

2. Is this ſo, that the deareſt of Gods children haue great and neere afflictions in this life? then this muſt teach the wicked to leaue iudging abroad, and to looke home-ward: they are on horſebacke, they, when Gods children are vnderfoot; it is their ioy to ſee the faithfull grieue, they cannot hold but role it out; Theſe (ſay they) be the fellowes theſe Preachers ſo much magnifie, theſe the happy ones, theſe goe away with all the comforts, they cannot doe amiſſe, they; but by your leaue, ſuch a iudgement hath befallen one, ſuch a plague another, and which of them eſcapes better? and this they get by running to Sermons: and thus they triumph. But ſtay a while, and pauſe better on the matter: Are Gods children thus wounded? what ſhall become of his enemies? are the righteous thus paid? how much more the ſinner? Is this done to the greene tree? Doth the Lord thus viſit thoſe vpon whom his Name is called? doth iudgement thus beginne at Gods Houſe? where ſhall the wicked appeare? are infirmities accompanied with croſſes? what will be the end of idolatrie, of blaſphemy, of murther, of adultery, of oppreſſion? Are the wayes to Sermons thus ſtrewed with croſſes? what ſhall be found in the wayes of whoredome, of blood, of drunkenneſſe, &c. Was *Dauid* for murther and adultery once committed, thus entertained? what will thy end be, who ſtill liueſt in the ordinary practice of ſuch like ſinnes? Yea, anſwer this (if thou

canſt) are Gods owne people, who haue the Spirit of God to pray in them, Chriſt, and all the Saints on earth to pray for them, who iudge themſelues dayly, who walke conſtantly with God, (are they) thus handled, in caſe they doe at any time breake forth? then tell me what thy doome is like to be, who neuer prayeſt, neuer repenteſt, neuer ſtriueſt againſt ſinne, but haſt ſold thy ſelfe to doe wickedly. Goe on then, with thy tale, Gods children are afflicted, and greatly afflicted too; I will grant you all; but wote you what? If Gods children (whom hee loues next vnto himſelfe in Chriſt) cannot be exempted from croſſes, (bitter croſſes) notwithſtanding all their repentance, all their teares, all their prayers, but their ſoules ſhall groane, and hearts ake, becauſe they be ſo ſtubborne, and performe holy duties no more, no better; I report me to thee, whether thou doſt not thinke that Gods iuſtice will one day haue thy blood, thy life, thy ſoule, for all thine abominations which thou doſt not repent for, but laugheſt at, which thou doſt not pray againſt, that they may be pardoned, but fretteſt that they ſhould be diſgraced, and which thou art ſo farre from leauing, that thou couldeſt drinke his blood that reproues them in thee. And if ſo, then either make vſe of the faithfuls troubles, and quickely iudge thy ſelfe, or elſe take euery diſgrace, euery diſeaſe, euery affliction that befals them, to bee a pledge of that euerlaſting ſhame, and thoſe euerlaſting torments, woes, plagues, curſes that ſhall ſeize vpon thee for euermore. I know thy plea before thou ſpeakeſt, but (alas) it will not hold; Chriſt (thou wilt ſay) will ſaue all, hee died for ſinners, and what needs all this? And did hee ſo? could not Chriſt, when hee ſtood in our roome, and ſuſtained the perſon of a ſinner, (though in himſelfe ſinleſſe) could not he (though he were the heire and firſt-borne) eſcape, vntill his blood was ſhed, and fleſh rent, and ſoule powred forth as an offering? then either make it good, that thou art in Chriſt, and become a new creature, or elſe take thy leaue of all hope and comfort: nothing remaines, but a fearefull expectation of iudgement. And that is thy vſe: a third we thus inferre, but briefly.

Is

Is this the estate of the most godly and best beloued in this life? then, as this must teach vs to thinke neuer the worse of our selues or others for outward crosses, (which like haile and snow doe light vpon the best gardens, as well as on the wilde waste; and like blustring winds, will spare no more Princes children than the poorest beggers) sith thus we cannot conclude, vnlesse we will either challenge Gods loue, or the best Christians truth, euen *Dauids, Pauls, &c.* so must it cause vs to looke vpwards, to wait for our redempt on, and to sigh for heauen, where we shall be free from all these miseries. When we are from home amongst our friends, our hearts are still homewards, though our company be good, our welcome kinde; our entertainement of the best, faire lodging, all better than any we shall finde at home; yet home is homely (say we) and away we goe, intreaty will not fetch vs againe: Now if we can be content to change for the worse, because the one is our home for a few dayes; how much should we desire heauen (the onely true mansion) where we are sure to change all for the better? where our estate shall be bettered, and our company, and our bodies, and our soules; how ought we to reach after this, and to thirst after it? If *Dauid* panted after the Suburbs, the Church on earth, what should our affection be towards the Citie it selfe? If *Moses* preferred the Saints troubles before the treasures of Egypt, what treasures on earth should keepe our desires from the glorious estate of Christ in heauen? and if the Queene of *Sheba* was content to goe from home, and from much of her wealth, that so she might be acquainted with *Salomon*, why should not we desire home, that we might grow acquainted with Iesus Christ, and see him face to face? especially, sith in this iourney we shall part with nothing but what we may well spare, sinne and corruption? how thankfull ought we to be for Gods mercy, that whereas our fathers liued some fiue hundred, some six hundred, some more yeeres, and serued a long apprentiship, the Lord graciously hath shortened our lease, and calls vs from this troublesome Sea, into the Hauen, by that time they were well entred? This is a matter that should some-

3.

what refreſh vs in this our iourney, and worke thoſe to patience who cry at the mention of heauen, How long? Truth it is (to ſpeake one word to them) the earth is tedious to ſuch as haue beene in heauen, they doe not like to bee pilgrimes here, when once they are enrolled Citizens there: but ſith we ſhall (hereafter) bee alwayes receiuing wages, why ſhould we not be pleaſed to doe a little worke? and ſith our God hath cut off ſo many of our ſorrowfull dayes, why ſhould not we with cheerefulneſſe beſtow theſe few vpon him? I know, no affliction is for the preſent ioyous, all are tedious: but if we will but looke forward, and faſten our eyes vpon that Crowne and Kingdome that ſhall ſo ſhortly come into our hands; and backward, and ſee our deſert, and what others haue left, how we fare and lie and goe euery day better than Chriſt here did (the moſt of vs,) our croſſes will not ſeeme ſo ſtrange, as Gods mercies and patience towards vs wonderfull. As for that croſſe of croſſes, (ſinne and corruption) whereof you would be ſo gladly eaſed, (alas) how ſhould I comfort you againſt that? I cannot blame you, nor maruell at it, if you be willing to be any where (much more in heauen) ſo you may be rid of ſinne, that indeed is a bad neighbour, which will put a man to *Rebeccaes* complaint, I am wearie of my life: but yet (my brethren) ſith we doe but drinke as we brewed, nay, ſith the Lord mingled this wormwood with ſo many ſweets, and much allayed the ſtrength thereof: ſith theſe our corruptions haue receiued their mortall wounds, and are now breathing out their laſt breath: ſith the Lord will ſo ſuddenly diſpatch them in compariſon of former times, and long we ſhall not dwell together: ſith he ſees ſome vſe of this poyſon, and turneth that to good (a common good) which in it ſelfe is hurtfull: ſith further he hath giuen vs ſome graces, as he hath left in vs (for our exerciſe) ſome corruptions: ſith (laſtly) grace hereafter ſhall onely come in queſtion, and our debts ſhall be ſet vpon anothers ſcore; and for the preſent, he puts a difference betwixt vs and ſinne in vs, (as betwixt poyſon and the box that holds it) let vs haue patience towards him (though not towards ſinne) and ſo fall out with corruption, that we forget

get not mercies: But I haue ſtept a little aſide to call vpon ſome friends: I now proceed. Hauing thus diſpatcht the firſt thing growing out of theſe circumſtances named, we muſt come to a ſecond, which is almoſt as generall (for when ſhould we haue done, if we ſhould deſcend to particulars?) This that we may make way vnto, let's a little view *Danids* behauiour in this his diſtreſſe. There is none of vs can deny, but his occaſion of griefe was great; great reaſon he had to mourne, who ſaith to the contrary? It was no ſmall croſſe to ſee ones childe die in ſuch a quarrell: but yet there is a meane in all things (as the prouerbe runneth) his behauiour is very ſtrange, his mourning not like *Danids:* for whereas this riuer and flood of teares may ſeeme to bee fed from a three-fold ſpring, fleſh, nature, and grace, and ſo his ſorrow to be partly ſpirituall, for *Abſaloms* ſoule; partly naturall, in that he was his ſonne; partly carnall, in that he was his *Abſalom*: yet the truth is, his ſorrow is rather carnall than otherwiſe, if the parts be conſidered: for firſt, nature goes not ſo farre as to wiſh the deſtruction of it ſelfe, as *Danid* here doth; O that I were dead, dead for thee, or in thy ſtead: and as for grace, it would neuer bring forth ſuch fruits of paſſion, as to wiſh death in diſcontentment, nor prouoke to whining in this vndecent manner, but would haue compoſed the affections rather, and haue taught him to mourne in ſilence. Beſides, his ſorrow is too much to be good, and comes with too much eaſe from him, and is too ſoone ripe to be ſpirituall fruit. Howſoeuer then we deny not, but *Danid* was a ſanctified man, and ſo had ſanctified affections, and withall was full of naturall affection, yet in this particular, and at this inſtant, he was more vnnaturall to himſelfe, than naturall to his ſonne, and bewrayed more fleſh for the preſent by farre, than ſpirit; yea, that ſo drowned this, that the motions thereof could not as yet bee heard. Now this light being thus giuen to the words following, you ſee the points doe offer themſelues ſo faſt vnto vs, and come ſo thicke vpon vs, that wee know not well which to receiue, and what to put backe. This (if you ſay the word) ſhall lead the way: In that this man (no worſe a

man than *Dauid*) thus exceeds in sorrow vpon this occasi-
*Doct.* 1. on, in so carnall a manner: Let vs learne, That Gods best children are apt to grieue too much, and to exceed in passion for outward things; as in mirth, when once we are in, we are apt to forget our selues; so in sorrow, when once we yeeld vnto it, wee are in danger of surfetting vpon it. A man would thinke that *Dauid* should be as little troubled with this disease as any man liuing; for whether you looke to nature or grace, the bankes seeme to be so sound, that no excesse of sorrow can ouerflow them: for first, if you looke to complexion, hee seemes to be made of the lightest timber, a man whose ruddy face seemes to promise a resolute and chearefull heart: if you looke to naturall helpes, his skill in musicke (to say nothing of any else) was not ordinarie: and as for spirituall meanes, the best medicines to cure diseases, the King was behind none in these matters: his graces were very eminent, his experience much; and yet if *Dauid* will but plod a while on crosses, nay, if he will not be prepared for them, it is strange to see how vnlike himselfe he is, he cries as if he had beene stickt. In the next Chapter he takes vp the same note againe: nay, he will die, forsooth, he will be gone, he will to his sonne: and why? he is his *Ab-*
Iob 3. *salom*. And what thinke you of *Iob*? the Lord himselfe giues him a good report, out of doubt he was an honest man; but did you euer heare a wise man so farre forget himselfe? hee is angry with the light, quarrels with the night, hath a saying to the starres, to his mother, to the midwife, there is no dealing with him in his fit, and yet the occasion outward. Instances of this kinde there bee more than enow, but they are vnpleasant, and therefore I will content my selfe with one more, and that is *Ionah*, as strange a man, of an honest man, as you haue lightly heard of. This *Ionah* was
Ionah 4. 1. crossed (as he thought) first in his credit: How bare he that? vntowardly enough, the matter seemed naught, starke naught to him (saith the Text,) he chafed exceedingly: and what was the matter? the Lord preferred many mens soules before the satisfying of his lust: a great matter: yet this man would not brooke it at Gods hand, till the Lord tooke him

downe:

downe: well, the ſecond time he was croſſed in his eaſe, and a root (I cannot tell what to terme it, whether tree, or ſhrub, or ſtalke; a trifle it was, which he pleaſed to fancie for his turne) but would you thinke that a Prophet would chafe at the loſſe of ſuch a thing? why, this and his heat put him into his old tune againe, he will be dead in a paſſion; God comes to pacifie him, it will not be, hee is angry, he hath reaſon to be angry, hee will be angry, yea, would he could burſt and kill himſelfe with anger. What is the matter? It is belike for ſome great ſinne, becauſe hee hath offended God: no (ſir) he is the Plaintiffe, God had rather (in his conceit) treſpaſſed him: and this is *Ionah's*: let vs ſtay in him (for we can hardly match him, and yet a good man.) What may be the reaſon of theſe exceſſiue fits for outward things? The reaſons are many; amongſt many theſe are ſome: firſt, a great miſtaking and errour in iudgement, wee ouer-prize theſe outward things, and promiſe to our ſelues that from them, which neuer any found in them: and therefore wee ouergrieue, when wee are diſappointed of them. Thus *Dauid* thinkes *Abſalom* the prettieſt fellow in a countrey, no man had ſuch a childe as was *Abſalom*: and therefore when he is dead, *Dauid* cannot liue: thus becauſe the iudgement makes too great a report of outward things to the affection, the affection makes too great adoe about them; the one being blinded, the other is bewitched: and that is a ſecond reaſon (ſith we are falne into it) namely the diſtemper of the affections: when we haue outward bleſſings, we loue them but too well; and therfore when we loſe them, we grieue too much; for make a breach in one affection, and you weaken all; as the whole army is weakened, if any part be diſordered, the whole building the worſe for the remouing of ſome one ſtone, and the whole body infeebled by the wounding of one part. Thus becauſe *Dauid* will paſſe ouer his affections to his ſonne in his life time, and ſettle his ioy in *Abſalom*, he cannot be maſter of them, nor command them when he is dead: he will be fond: whileſt he hath *Abſalom*, no body muſt touch him, the winde muſt not blow vpon him, therefore hee will extremely lament when hee loſeth

Chap. 4.

*Reaſon 1.*

him,

him, and no body must comfort him, because his *Absalom* is not. Adde vnto this, in the third place, the deceitfulnesse of our owne heart, which doth but coozen vs, and the subtiltie of the Deuill, who to the end hee may carry vs headlong with the whirle-wind of passion into a Sea of troubles, will beare vs in hand, that we haue reason to grieue, and to bee passionate. Thus *Ionah* stands vnto his cause, and being drunken with passion, hee cannot see but hee hath the better of God: Thus *Dauid* (had a man clozed with him, and asked him what he meant to be so loud?) would quickly haue been his tales-master. What, (would he haue said) would you haue me vnsensible of such a stroke as this? Is there nothing to be done by the Parent, when the Lord thus singles out his Childe? Ought not the Father to take notice of it? especially I must, sith I did not the part of a Father to him: he should, ere this, haue beene executed for his sinnes; I let him runne on, but now the Lord hath met with him and me too, to my woe: It is iust vpon me, and I am perswaded, I ought not to let it passe without some vse: I must grieue; and yet, were I sure his soule were now in heauen, I would care the lesse: but (alas) the example is fearefull, so to liue, so to dye. Faire words (good *Dauid:*) he speakes as he thinkes (good man) but he knowes not his owne heart. Is this the cause that you would haue died for him? Was it because he had sinned? because you had failed in dutie? (alas) what could your death doe for his soule, or your owne discharge? No, no: he was your darling, you cannot spare him, you must alwayes beare him in your eye; hence those teares: And thus we runne on many times in a tale, and would faine perswade our selues, that what we doe, is done with iudgement; when (God knowes) our sorrow is as full of flesh, as *Dauids* here was: And thus, what through the error of our mindes, and disorder of our affections, and deceitfulnesse of our owne hearts, and Satans cunning, it comes to passe, that we are in the depth of sorrow and passion (as the *Aramites* in the midst of *Samaria*) before we know where we be.

*Vse* 1. Now this being so, that the best of vs all are subiect to immoderate sorrow for outward things, we must not onely learne

learne to beare with one another in this our common frailtie, but further euery one for himſelfe muſt fence and mound his heart againſt theſe abſurd paſſions and exceſſiue griefes. Many outward things be ſo baſe, (in reſpect of man) that they ſhould not once moue him, they bee not worthy his cares or thoughts, vnfit to be lodged in the meaneſt roome of mans ſoule; to name them the ſame day with man, were to ſet them aboue their place; to beſtow teares on theſe, were to waſh ſtables with ſweet water, not worth the while, nor the coſt. All of them are but finite, none abſolutely good, and therefore our griefe for them muſt be limited with reſpects, and vſed with great moderation, elſe it will degenerate and turne carnall. Neither will it ſerue the turne to plead, that our ſadneſſe hurts no bodie but our ſelues, and that therein wee are enemies to none but to our ſelues: for were this a true plea, yet were it vnſufficient; for who gaue vs a commiſſion to hurt our owne perſons, and to practiſe murther vpon our owne bodies? But this is not all: for beſides a priuate wrong, wee rob God of his glorie, and men of that ſeruice we owe vnto them; indeed, worldly ſorrow makes vs both vnthankfull to God, and vnprofitable to man, and vnnaturall to our ſelues, (as hence might be ſhewed, but we cannot ſtand on all,) and therefore let vs ſtriue againſt it. Let vs, (will ſome man ſay) let vs if we can: but how ſhould we be armed againſt the exceſſe of worldly ſorrow? Can you giue mee any preſeruatiues againſt it? Anſwer: Some we will, many we might, but ſo farre as wee practiſe theſe following, we ſhall be freed of this vnprofitable gueſt.

*Rules.*

1

Firſt, let vs deny our ſelues in all worldly matters, and not engage our affections vnto them, either to be eagerly ſet vpon them when we haue them in chaſe, or to be fooliſhly puft vp with them, when wee haue them in poſſeſſion; for if we doe not leaue them, till they leaue vs, it is ſure they will leaue vs in the lurch in the end: witneſſe *Dauid*; *Abſalom* was gone ere *Dauid* had denied himſelfe in *Abſalom*, and therefore now here is nothing but roaring, whereas if he before had ſacrificed his name, and crucified his affection;

fection; hee would neuer haue ſtood vpon thoſe termes; O my ſonne, my ſonne, what will the world ſay, that my ſonne ſhould come to this? But hee would haue comforted himſelfe in his God (as elſewhere he did) and ſaid, It is the Lord, let him doe what ſeemeth beſt to him: and ſo, if wee could deny our ſelues in our Husbands, Wiues, Children, Names, &c. we would neuer take on ſo, when we part; My ſon, my ſonne, my husband, my childe, &c. but as we were not doted with them whileſt we had them, ſo neither would wee be diſcouraged when we loſt them. But here is the miſerie, (let vs ſee it and amend it) we lay the whole ſtrength of our affections vpon the things we fancie (as the Creeple layes his full weight vpon his Crutches) and therefore when they are taken from vs, (as *Pharaohs* Chariot-wheeles) wee are downe vpon all foure, and ſticke in the mud: yea, we ſet on our affections, as the Bee his ſting, with all our might and ſtrength; wee conuey vnto others our very bowels and hearts; and therefore when they are gone, we are heartleſſe. We ſee the errour, what is the remedie? Reioyce as if we reioyced not, and then wee ſhall mourne as if we mourned not; be not too glad when the Sunne ſhines, and then thou wilt not be too ſad when a cloud comes. To this wee muſt adde a ſecond thing, which in part hath beene alreadie toucht; and that is, often to thinke on croſſes before they come, and to promiſe our hearts no great matters from the World: for what is the reaſon that wee grow ſo paſſionate ſometimes, but this; O I neuer lookt for this, I neuer dreamed of ſuch a day? Yea, but whoſe fault and folly is that, not to looke for croſſes on the Sea? Why ſhould wee not thinke to bee croſſed as well as *Dauid*, and as ſoone as *Dauid*? *Abſalom* was luſtie in the morning, dead ere night: May not the like croſſes ſteale ſuddenly vpon vs? But this was *Dauids* owne error; he thought when God had giuen him a fine Childe, that hee muſt needs bring comfort and peace to his Father: call him *Abſalom* (ſaith *Dauid*,) I hope he will be a good man and a peaceable childe one day: and to ſay the truth, where ſhould a Father looke for comfort ſooner than from his Childe? but yet it proues otherwiſe,

1 Sam. 30. 6.

you

you ſee, *Abſalom* is named (as they ſay Popes be) by contraries, his name and nature agree like a boat-man and his oares, that looke two contrary wayes: poore *Dauid* met with nothing leſſe than that he expected. Let vs learne ſome wiſdome from his miſerie, let vs not become ſureties for the world in a debt of comfort, but rather ſuſpect her, and correct our ſelues, ſaying, I now take ſome comfort in this childe, I ſolace my ſelfe in this outward bleſſing, but let me be moderate, who knowes what ſorrow it may breed mee ere I dye? Thus if wee could fore-caſt perils before they come, and be well appointed to receiue them when they doe come, wee might better quit our ſelues in croſſes than vſually we doe; but when wee are in our iollitie, we cannot heare on that ſide: O ſpare your ſpeech, or elſe you kill my heart: Doe you ſay that I muſt part with my husband, and burie my childe? What my *Abſalom?* I hope I ſhall neuer liue to ſee that day, at leaſt not yet a while: and thus you will not heare of croſſes till they come, and then you cannot beare them, becauſe they come ſo ſuddenly. Others know well enough there muſt be a time of parting, what need you tell them that? But in the meane you muſt beare with them, for in truth they cannot chooſe but loue their friends, and take their part in all God ſends (as if there were no difference betweene louing and doting, betweene moderate drinking and exceſſiue drunkenneſſe) and they doe not doubt, but when God calls them to croſſes, hee will fit them for croſſes; and thus they runne on. But is it likely that hee will beare afflictions patiently, who cannot with patience heare them ſpoken of? Is this the way to be furniſhed for winter, to ſit ſtill and ſay, If God call me to winter, he will fit me for winter, and in the meane time make no prouiſion, but ſay, Whiles he ſends warme and drie weather, I will take my part? No, in Summer thou muſt thinke of Winter; in thy proſperitie, of aduerſitie; elſe thou wilt be ſoone in *Dauids* tune.

Secondly, we muſt haue a ſpeciall eye to our dealings in outward matters, that we doe not abuſe them to Gods diſhonour, nor defile them with ſinne and wickedneſſe: for then 2

if we be croſſed in them, we ſhall ſoundly ſmart for it, becauſe thoſe croſſes will come with a ſting; *Dauid* was not ſo ſound in the matter of *Abſalom*, as with more credit he might haue beene, and therefore *Abſalom* ſtickes by him longer than he ſhould. And (ſurely brethren) croſſes are like pinching froſts, they will ſearch, they will examine where wee are moſt vnſound, we ſhall ſooneſt plaine, and where moſt corruption lyes, there wee ſhall moſt ſhrinke when the burden comes. Would we not then grieue too much for outward things? Let vs not ſinne in the vſe of them: Would we keepe our carnall ſorrow? keepe our curſed ſinne: if we let this canker eat into our hearts, Gods medicines muſt pierce as deepe, elſe what recouery? Build on this (brethren;) Sinne alwayes makes way for ſorrow; in that meaſure that ſinne taints vs, croſſes will ſting vs; this is a true ſaying, and of all men to be beleeued. But I am ſlow.

3 A third remedie is this: wee muſt breake the ſtreame of our affections, and turne our ſorrow vpon our ſinne, and place all our happineſſe in Ieſus Chriſt, ſo we ſhall be ſure that our ſorrow ſhall be alwayes moderate: ſo ſhall we be freed from the worſt of ſorrowes, that which is falſe and imaginarie; for true ſorrow eats vp falſe, as *Aarons* rod the Ægyptians; and falſe is euer more hurtfull and violent than true, as bugbeares more affright children than true men. Againe, godly ſorrow kills worldly griefe, as ſpirituall ioy marres carnall mirth: let ſinne lye heauie, and outward croſſes will be light, mourne that thou haſt diſpleaſed God, and defaced his image, and thou wilt haue little leaſure to mourne for worldly matters: againe, if Chriſt be all thy ioy, and all thy comfort be ſhut vp in the Lord, thou canſt neuer bee left comfortleſſe, ſith Chriſt euer liues in thee and for thee. But here is the ſpight, wee miſtake the marke, wee paſſe ſinne, and ſpend our ſorrow on the world, we leaue Chriſt, and beſtow our affections elſe-where, hence wee are to ſeeke of comfort when wee ſhould vſe it, and loſe our labour in ſorrowing amiſſe. Thus *Dauid* beſtirres him for *Abſalom*, and when all is done, he muſt vnwinde and vnwrap all againe. How happie wee, if we now learne to place our ioy and ſor-

row

row aright? Laſtly, if worldly ſorrow ſhall not beare vs downe, let vs be much in conference with God, and in the practice of holy duties, pray much, abound in thankſgiuing: this is *Pauls* preſcription to the *Philippians*. You may write *probatum eſt* vpon the head of it; for there is no croſſe ſo great vnder the cope of heauen, but prayer and thankſgiuing will lighten it; as there is none ſo eaſie, but plodding and vnthankfulneſſe will make it heauie. Let then our complaints be made to God, and let that time which is ſpent in aggrauating croſſes and vnkindneſſes, bee ſpent in recounting mercies and deliuerances, and then croſſes will bee as ſmall in our eſteeme, as they bee in truth: and had *Dauid* thought on this, to haue cried, O my ſonne *Salomon*, in ſtead of *Abſalom*, and ſeene Gods mercie in the one, as well as Gods iuſtice in the other; and in this heat of paſſion drawne himſelfe into Gods preſence, and lifted vp one faithfull prayer, theſe ſtormes would haue vaniſhed (as a miſt before the Sunne) and he would haue ſaued himſelfe a great deale of paines: but he cannot as yet pray, and therefore as yet here is no comfort. O let our ſorrowes bring vs ſpeedily to God, and then comfort will come riding vpon the Clouds towards vs! Let vs preſently fall to prayer and thankſgiuing, as once *Iob* did, and betake our ſelues to the Word and promiſe, or to ſome holy conference, when our fits doe come vpon vs, and we ſhall quickly breake the courſe and ſtrength of them. Thus if we will learne to deny our ſelues in worldly things, vſing them ſo, that we abuſe them not; if we will thinke on croſſes before they come, and not leaue all till afterward; if wee will be iuſt in getting, and vpright in vſing the things of this life, that we doe not enuenom them with ſinne; if we will beſtow our ſorrow on our ſinne, and make that our chiefeſt griefe, and greateſt croſſe; if (laſtly) we will be much in prayer, thankſgiuing, meditation of the Word, &c. our ſtrength will be ſo much againſt croſſes (at leaſt) our comfort in them, that wee ſhall not need to feare any hurt from them, but may comfortably expect benefit by them: ſure it is, if theſe meanes keepe vs not drie-ſhod, they will keepe our head aboue water, wee ſhall be but waſhed with *Paul*, Chap 4. Act. 27.

*Paul*, not drowned. And this of that vſe; you ſhall finde me brieſe in all that followes. A ſecond vſe is this:

2 Doe Gods beſt children exceed ſometimes in ſorrow for outward things? then muſt wee not be altogether diſcouraged, though wee finde our worldly griefe more than our ſpirituall ſorrow, for this is a thing that may befall the beſt, they may be immoderate in the one, when they are too ſhort in the other: the beſt haue many teares to beſtow vpon ſome outward things, when they cannot without much trauell weepe for their many ſinnes; was not this ſometime good *Dauids* caſe? But is not this (will ſome ſay) a vile thing, that wee ſhould more grieue for outward things, than for ſinne againſt God? It is ſo, and doth it not ſhew that we are wonderfull carnall? It doth ſo: why then, what then? How can I be Gods childe? why? how is *Dauid?* did you euer heare him more lowd for his ſinne than here for *Abſalom?* did he not weepe at *Ziklag* for outward things, till he could weepe no more? And yet for all this, I would not ſay that *Dauid* loued outward things more than God, or that his ſinnes lay lighter than his croſſes: for firſt, hee had more ſorrow for his ſinne, than he ſhould or would haue had for outward loſſes, when he was *Dauid.* Secondly, a little godly ſorrow is more than a great deale of worldly; more (I ſay) in ſubſtance, though not in bulke, as a little balme water is worth a poole of mud, a little gold comes to more than a great deale of braſſe. Thirdly, his carnall and worldly ſorrow was but a ſudden ſtorme, a Land-flood; his ſpirituall a conſtant gueſt; though it were compoſed and ſilent, (as the deepeſt waters are moſt ſtill) yet was it deepe and ſoaking. Now what wee ſay of *Dauid*, the ſame (if you change the name) muſt be vnderſtood of euery good Chriſtian, who is not to be conſidered according to that hee is when hee is drunken with paſſion, but according to that hee is when hee is his owne man and in his wits: neither muſt wee looke what men doe, but what they meane and would doe: and therefore ſo long as we deſire to make our ſinne our greateſt ſorrow, and iudge our ſelues for our ſecuritie, ſo long as we giue all entertainment to godly ſorrow,

1 Sam. 30. 4.

and

and ſtand to keepe out worldly, wee are in Gods account more ſpirituall than carnall: as with men, hee that keepes a conſtant houſe all the yeare, is ſaid to keepe a better houſe than he that layes it on once in a twelue-moneth. And this for that point. Now it followes:

*O my ſonne*] From *Dauids* mourning and behauiour in this particular, let vs note one thing more: you heare the man, you ſee his behauiour; was *Dauid* wont to beare croſſes ſo? nothing ſo: but you ſee how it fares with him now, he cannot helpe it. Hence learne wee, that Gods children, who beare ſome croſſes with great wiſdome and moderation, are ſometimes foiled in otherſome, and faile in both. Who could behaue himſelfe better than *Dauid*, in the matter of *Shimei*? Who worſe, in the caſe of *Nabal*? how ſweet his carriage in many paſſages betweene *Saul* and him? how admirable his behauiour in one childes death? how abſurd in anothers? nay, how diuerſly affected with the cauſe of one and the ſame *Abſalom*? what gracious ſpeeches did he once vtter, when he fled from *Abſalom*? what a beadrole haue we here, at his death? who could more forget himſelfe than here hee doth, thus to take on at ſuch a time, in ſuch a place, on ſuch an occaſion? How farre was this from policie? how farre vnlike his carriage in other places? good *Dauid*, the ſame that would make to heauen at other times, ſo ſoone as the croſſe had giuen him ſummons; the ſame that was vſed to beare afflictions as patiently, as hee beares this (to ſay no more) immoderately. And touching *Iob*, could any man liuing behaue himſelfe better in ſome croſſes? In all this (ſaith the Lord, ſumming vp his behauiour in the firſt conflict) did not *Iob* ſinne, nor ſhew the leaſt folly, in charging folly vpon God: In all which? Not in all that firſt conflict, wherein he was ſo neerely toucht, in his goods and children; but his behauiour it was moſt religious, hee humbled himſelfe and worſhipped; his ſpeeches very gracious: The Lord hath done all, hee is righteous in all, and bleſſed be his Name. Thus *Iob* at that time, on that occaſion: but how afterward? Who hee? hee challengeth God into the Schooles, to diſputt it out; if he would not take the challenge, it

*Doct.* 3.

Reade 1 Sam. 25. & 2 Sam. 16, &c.

2 Sam. 12, &c.

2 Sam. 15. 26, &c.

Iob 1. vlt. verſ.

See chap. 13. 3. 16. 21. & 23 3. 45, &c.

it was becauſe he was not able to ſtand vnder his arguments. The like may be ſaid of *Ionah*, a man of good behauiour: in the firſt Chapter, he makes an honeſt confeſſion both of his Faith and of his fault, ſettles himſelfe to die, and lookes as if he would to heauen anon; but at another time, in a ſmaller croſſe, he is no more like himſelfe, than an Apple is like a Nut; he chides hand-ſmooth with God, and will ſtand to it that God knowes not when a man ſpeakes reaſon, if hee would terme him vnreaſonable in his paſſion. But what might be the reaſon (to paſſe more inſtances) of this ſo wide a difference? What might be the cauſe that theſe ſo worthy champions are thus ſometimes foiled? I will tell you: firſt,

*Reaſons* 1. It pleaſeth God ſometimes to ſet on a croſſe, and to make it ſticke by a man, either becauſe the ſame partie would looke beſides former croſſes, or kicke them off too lightly, or elſe becauſe hee would let him ſee himſelfe, and know what hee is of himſelfe, or for ſome other cauſe vnknowne to vs, but alwayes iuſt in it ſelfe, and well knowne to God: Now, if hee purpoſe ſo to doe, either to withdraw his aſſiſtance, or to increaſe the ſmart, alas, who can ſtand vnder it? and thus wee ſee Gods beſt children more troubled now and then with a trifle (in compariſon) than with the greateſt torments at another time; and as Chriſts looking backe on *Peter*, did more affect him and worke vpon him when hee pleaſed to worke with it, than many words did at another time; ſo many times a word miſplaced, a countenance miſſe-ſet, doth more gall vs, than twentie greater matters, (when God is pleaſed to pay vs) becauſe euer that is the croſſe which he will make the croſſe, that moſt pierceth which he ſharpneth moſt.

2 2 Sometimes wee haue not denied our ſelues in ſome particular luſt, and then if a croſſe light there, it ſoone enters and eats deepe, becauſe wee our ſelues doe giue a ſting vnto it; an affection vnmortified, is as ſoone wounded as a ſcalded head is broken: thus, if you had hit *Dauid* any where elſe, he had beene for you, hee could haue borne it; but if you touch his *Abſalom*, you pare the quicke, you

3 touch his life. Sometimes againe our croſſes doe not maſter

vs,

vs, they doe but nettle vs, and then they raiſe thoſe tempeſts which they cannot lay; they doe but bait, they doe not worrie our corruptions, and ſo they make vs chafe. Thus (in *Elihues* iudgement at leaſt) the cauſe why *Iob* did ſo beſtirre him and lay about him, was, becauſe God had not dealt in extremitie with him. Thus *Ionah*, who was tamed when he ſhould be drowned, was a little too luſtie for a Gourd. And ſurely (brethren) if our croſſes were ſometimes more, I doe not thinke but our fits would be fewer, our outward carriage (at leaſt) better. Three ierkes (ſometimes) make the child yeeld, when one would make him dance and ſtampe. Laſtly, croſſes ſometimes ſteale vpon vs before we haue armed our ſelues, and then it is a world to ſee how wee goe downe the winde: *Dauid* can ſay ſomewhat to this alſo; he was fitted for croſſes, when the childe borne in adulterie died; his heart was ſoftned, he had reaſon to expect its death, ſith he was told no leſſe. But here he lookes for no ſuch matter: he giues in charge, that the young man *Abſalom*, (an old Traitor, though his Boy) ſhould be looked vnto; he will not ſuffer himſelfe to thinke that *Abſalom* muſt die; he will not be humbled for his fondneſſe paſt, becauſe he did not meane to amend it: and therefore this lies vpon him more heauie than ſand; hee cannot beare it, as he bore the other. And thus muſt we leaue the point as wee found it at firſt, and tell our iudgements, that one croſſe foiles vs, yea, layes vs on our backe, when another (perhaps a ſtronger) cannot ſtirre vs; becauſe the Lord ſets on one more than another, becauſe wee are leſſe ſound in one place than another, becauſe wee are leſſe maſtered by one croſſe than another, becauſe wee are leſſe prepared for one than another.

Iob 35. penult.

2

2 Sam. 12.

Now the point is proued, let vs not ſuffer it to paſſe without ſome vſe, though wee be the briefer. Learne hence at leaſt a double point of wiſdome: the firſt reſpects our brethren; them wee muſt not too lightly cenſure, for their weakneſſe and tenderneſſe in ſome croſſes, though light; ſith that cannot be light, which God will make heauie; ſith that may be light to one, which is as a mountaine to another; ſith thoſe our brethren may manfully beare farre

*Vſe 1.*

sorer crosses than our selues, though humbled in some particular; sith briefly, that which is heauy now, may anon be light to them; and that which now is as a thing of nought to vs, may anon be somewhat, if God shall set it on. Soft then (my brethren) let vs not be too eager vpon *Dauid*: it may be wee haue buried no *Absalom* as yet, (at least dying in such a sort) it may be wee would haue bussed more than *Dauid* did. Had *Shimei* so greeted vs, or *Saul* so pursued vs; like enough *Dauid* would haue beene at patience before vs, in twentie other crosses; and so may our brethren too, euen those wee most censure: And therefore haue some patience and mercy toward the afflicted; account not euery one proud, and carnall, and froward, that is foiled, when we stand.

2 The second lesson our selues must take forth, and make it our owne: and it lookes two wayes, as if it were on both sides the leafe. First, if wee haue in some measure quitted our selues well in some one or few afflictions, wee must not presently triumph and grow secure, as if the day were ours: wee may now giue them the fall, and by and by be tript downe our selues, if wee looke not to our feet. *Dauid* is before vs herein: he fought more battels than twenty of vs, and that with great courage and good successe; yet is not *Dauid* able to stand against this crosse: his *Absalom*, his *Absalom* could not be forgotten. And what though wee haue buried a friend? It may be wee know not what it is to burie a Father, a Childe, a Wife, a Husband. If *Amnon* be dead, wee cannot tell what *Absalom* may worke, when his death shall be vntimely. Say pouertie be no great burden to vs, it may be paine and sickneſſe will make vs roare: if these blow ouer, a slander vpon our names may haply trouble our patience: if wee can be patient when other mens faults are serued in to vs, and laid in our dish; yet it may be wee shall not claw it off so well, if our Kinsfolke, Seruants, Parents, Children, Yoke-fellowes, shall breake forth, and vnmuzzle the wicked against vs. O then, let not him brag that puts on harneſſe, more than he that puts it off: let no man be secure, but euer stand vpon his guard, still rea-

1 Pet. 2. 15.

die

die to receiue, and to ward theſe blowes that fall vpon him like haile and ſhot: and ſo if he doe, then on the other ſide, let him not caſt away his buckler, becauſe hee was raught a rap, but looke better to his hand another time. What though *Dauid* be now downe? hee may riſe againe for all this, and proue himſelfe old *Dauid* ſtill: though hee be a little eclipſed, yet may he ſhine forth afreſh, and make many an holy Prayer and Pſalme after this: and though he now flie, yet may he fight and triumph againe ere he die; and ſo mayeſt thou too, though for the preſent deiected. That *Peter* that was once afraid of a wenches face, will not after feare the threats of any aduerſarie; and hee who is ſometimes baſe in a trifle, may after play the man in greateſt trials. Say not then, If I cannot beare the loſſe of a childe, of a friend, of a little wealth, a little eaſe, of a little ſleepe, alas, what ſhall become of mee, if it ſhould come to fire and faggot? How ſhall I part (part I muſt) with my deareſt pledges, and neereſt friends, and with all my goods? Yes man, heare me in one thing that I ſhall ſay: *Ionah* may with more patience part with his life at one time, than with a root at another: and that God that can make light croſſes heauie, and ſhadowes of croſſes looke like mountaines, can (if hee call thee to them, hee will) make heauie croſſes light, and mountaines ſhadowes. And thus briefly for that point. Beare mee company thorow one point more, and I will trouble you no further, and will be briefe in that. For whom doth *Dauid* thus mourne? What is he whoſe death is thus lamented? Heare him, *O my ſonne, my ſonne.* Which ſonne? *O Abſalom, Abſalom.* *Abſalom* is then the man. And here a ſtrange matter is offered to thoſe that know not the heart of a father. The ſonne practiſeth againſt his fathers houſe, robs him of his children, abuſeth him in his wiues, ſeeketh to ſpoile him both of life and liuing: and the father, what doth he? he weepes for him, he mournes ouer him, hee would die for him: thus doth *Dauid.* In whom, ſee what a kinde and godly fathers affection is to his childe. No vndutifulneſſe, no practice on the childes part, no not death it ſelfe can diuide betweene him and his childe. *Doct.* 4.

childe. What though *Absalom* can forget *Dauid?* yet *Dauid* cannot forget him; what though he be a very vngracious impe? yet he is my childe: my childe (saith *Dauid*) I cannot but loue him: and indeed he ouer-loues him; which I doe not commend, but only obserue, to note the strength of parents loue if it be naturall, a loue indeed as strong as death, as hot as fire, like that which *Salomon* speakes of in another case, which cannot be put out with water, nor bought out with siluer: and can it be otherwise when parents be religious, sith God and nature both command grace and nature, both inforce loue, though not fondnesse? You that be parents, saue mee the proofe of this point, and doe but heare why I note it.

Cant. 8.

*Vse* 1. First, doe kinde and godly parents so loue their children, that you may sooner finde too much carnall, than too little naturall affection in them? then shall they neuer make it good to their owne or others soules, that there is any goodnesse in them, who beare no affection to their owne children. Those parents that haue no naturall affection, can they be spiritually affected? Doth that spirit which makes vs louing to all, lodge in the vnnaturall brest? Can they loue Gods children, that beare no loue to their owne bowels? Can they loue their enemies, can they call God Father, that are tyrants to their owne children, their owne flesh? No, no: it argues grosse sinnes, and a fierce conscience, when men be so fierce and violent against (mankinde I might say, I must say) themselues. What? Parents not to heare their children when they cry, Father? not to finde their bowels moued when they thinke on a childe? what, not of a religious childe? Why then blush, yee Dragons, and be yee ashamed, O Beares and Tigers, that your Lords should be (so beastlike say I? nay) so deuillish: for what creatures but Deuils hate their seed? Nay, could Deuils haue naturall seed, would they hate their owne, trow yee? But why spend wee words on them, who haue the curse vnder seale, as *Paul* shewes? *Rom.* 1. 5.

Secondly, here is somewhat for children also. Is the affection of godly parents such, that they cannot chuse but

but loue their children ; and out of their loue, grieue at their vnkindneſſe, weepe for their impietie, mourne for their ſorrowes, and take to heart their follie ? why then the children of ſuch parents muſt take to heart their former ſtubbornneſſe, and for the time to come forbeare thoſe practices that might be matter of griefe to their parents. How canſt thou refreſh thy ſelfe with that which is a ſword in the heart of thy deareſt friends ? how canſt thou thinke to eſcape the hand of God, when thou wilt feed vpon the bloud of thine owne parents, and make them as wearie of the light as *Dauid* now is ? Is it not ſufficient, that already they haue cared, and ſighed, and groaned, and wept for thee ; but ſtill thou wilt kill their ſoules with griefe ? What if thou canſt ſhake it off ? Can a father ſhake out his heart ? Doth their loue nothing moue thee ? nor their care, nor their paines, nor their teares nothing ? O that *Abſalom* had ſeene or heard his fathers complaints : hee thought that now, becauſe hee loued not his father, his father could not loue him : but that is thy errour (curſed viper.) The father loues, when the childe hates ; and then can *Dauid* ſay moſt feelingly, *Handle the young man Abſalom well*, when *Abſalom* could ſay, (if ſhame did not ſtop his mouth) Handle the old Carle *Dauid* roughly, at my requeſt : yea, then can *Dauid* die for *Abſalom*, when *Abſalom* had as leefe die as ſee *Dauid* liue. Had *Abſalom* knowne this, would not he (thinke you) haue relented ? would not his rockie heart haue yeelded ? What could hee haue ſaid, if *Dauid* had ſaid but this vnto him, O *Abſalom*, O *Abſalom*, did I call thee *Abſalom* for this ? Is this to be a childe ? Doeſt thou alſo thinke my griefes too few ? Was it not enough to be croſſed in my familiars, in my father in law, in mine owne brethren, in my wife, but my owne children muſt adde vnto my griefe ? Muſt *Abſalom*, that I loued ſo well ? Is it not ſufficient that thou haſt robbed mee of my children, and brought mee almoſt to the graue, but now thou wilt haue my crowne and my bloud ? Did I ſpare thee for this ? Was I a meanes of thy life, and wilt thou be of my death ? Would I die to doe thee good, and wilt thou die Verſe 5.

vnleſſe thou maiſt hurt mee ? What, thou my ſonne ? Is not *Dauid* thy father ? *Maacah* thy mother ? Doſt not know vs, &c. Canſt thou forget vs ? Haſt thou beene a father thy ſelfe, and yet riſeſt vp againſt thy father ? What (I ſay) could *Abſalom* haue ſaid to ſuch a ſalutation ? But he is not ſo happie to heare his father, and therefore he proceeds till vengeance will not ſuffer him to liue, but hangs him vp againſt the Sun. And let all diſobedient and rebellious children take warning by this one thus hanged vp in gibbets ; and know, that if the kindneſſe of their parents cannot breake their hearts, and worke them to remorſe, the hand of God will be vpon them and purſue them, till the Rauens of the vallies haue pickt out their eyes, and the flames of hell haue ſeized vpon their ſoules.

3 Laſt of all, here is a word both of inſtruction and conſolation for all ſorts, both parents and children, high and low : Is the loue of an earthly father (if godly) ſo great ? doth he take ſo much to heart the vnkindneſſes of his children ? is he ſo ſenſible of their griefes ? ſo wounded with their ſorrowes ? What then is the affection of our heauenly Father towards vs ? how tenderly doth he take diſobedience at our hands ? and therefore how great ſhould our mourning be for our great and many contempts ? how ought wee to powre forth our ſelues in teares, and to lament with a great lamentation, like that of the *Egyptians* for *Iacob*, that of the
Zach. 12. *Iſraelites* for *Ioſiah*, and of a father for his firſt, his onely ſonne ? how deare ſhould the Name of our God be vnto vs ? how tenderly ſhould we take thoſe contempts and indignities that are caſt vpon him, who is ſo feeling of euery ſorrow that befals vs ? O Lord, that wee had an heart to weepe
Pſalm. 119. 136. ouer Chriſt, and that the rebukes of God did fall on vs ! O that our owne ſinnes could cauſe ſuch teares as other mens did wring from *Dauid* ! O that the Word would ſmite our hearts, and cauſe water to guſh out of theſe rocks ! O that wee ſtood affected to God, as *Mephiboſheth* to *Dauid* ! hee mourned, hee faſted, hee wept in this diſtreſſe of *Dauid* ; wee laugh, wee feaſt, wee doe not, wee cannot weepe, though wee our ſelues haue riſen againſt our Soueraigne,

and

and holpen to dethrone him. Ah (brethren) ſhall *Dauid* mourne for others ſinnes in his Pſalmes; ſhall not wee for our owne? Shall *Dauids* good ſubiects take to heart his afflictions; ſhall not we, rebellion againſt our King? Shall *Dauids* ſeruants be ready to ſmite him thorow that ſhall raile vpon him; and ſhall not our hearts ariſe when the Name of our God is ſmitten thorow, when our Father is railed vpon? Nay, ſhall *Dauid* thus cry out, My ſonne, my ſonne, for a wretch that would haue killed him; and ſhall not we mourne ouer Gods Sonne, whom we haue ſlaine? Yes (brethren) we muſt mourne, if we will be comforted, and make Gods caſe ours, if he ſhall make ours his; which if we doe, then behold what comfort is here offered: for, what? is there ſuch affection in an earthly father? what then may we expect at Gods hand, who is an heauenly Father, whoſe loue as farre exceedeth ours, as the Heauens are aboue the Earth? Can *Dauid* (I leade you no further) loue *Abſalom?* ſuch a childe, becauſe a childe? Can his heart yerne after him? Can he be pacified toward him at *Ioabs* requeſt, when he hath ſlaine his ſonne; and is it not poſſible that God ſhould be friends with vs at Chriſts requeſt, though we haue ſlaine our ſelues & the Lord of life? Can *Dauid* loue *Abſalom*, when he hath defiled his Concubines, when he ſeekes his Kingdome, his Life? Can he then die for him, when *Abſalom* would be his death? Can he doe all this, though his ſonne doth not ſubmit, doth not repent, doth not craue pardon, but is vp in armes againſt him; and will not God (whoſe loue is infinite) for Chriſts ſake forgiue his children, when they come vnto him, confeſſe their fault, be ſorry for it, and deſire amendment? O my brethren, doe not we wrong God exceedingly, when we will not yeeld him as kinde as *Dauid?* Say, thou haſt beene as bad as euer *Abſalom* was; vnholy, vncleane, vnnaturall: would not *Dauid* be friends with *Abſalom*, if hee had confeſſed his fault; and ſhall wee doubt of God? O, but *Dauid* was fond, God is iuſt: yea, but the queſtion is, whether *Dauid* hath more fond loue, than God hath true loue? Say it were his fault; here is the point, Is there ſo much badneſſe in *Dauid*, as there is goodneſſe in God? Nay, I put it vpon thy ſelfe, What can thy

2 Sam. 10.

As Leuit. 24. 11

thy childe doe, but thou canſt pardon the treſpaſſe againſt thee, ſo now he will be honeſt? Wherefore then (for concluſion) this I ſay, whatſoeuer thy ſinnes be, neuer ſit downe diſcouraged; deſpaire in thy ſelfe, but euer hope the beſt of God, ſo long as thou vſeſt his meanes. Thou heareſt that he
1 King. 20. is a mercifull God: doe now as *Benhadad* did to *Ahab*; humble thy ſelfe before him, confeſſe thy ſinnes, bewaile them, caſt of the allowance of them, and endeuour new obedience, and though thou hadſt as many ſinnes vpon thee as there be ſands on the Sea ſhore, and thoſe as great as *Abſaloms*, yet ſhouldſt thou finde mercy, and be pardoned; thy ſinnes were finite, God only infinite. Thus in a more generall manner we haue run thorow the chiefe matters of this Text. Now it ſhall ſuffice to name only the particulars, or rather ſome few of them, ſuch as are theſe following. In that all this ſtirre is for *Abſalom*, *Danids* delight, we ſee that the more Gods children ſet their hearts on any outward thing, the more they ſhall be croſſed in it. Let *Dauid* pleaſe himſelfe too much in *Abſalom*, and *Dauid* ſhall ſmart for it; this his greateſt ioy ſhall proue his greateſt croſſe.

Againe, if Gods people can be content that their children ſhould croſſe God, God will be content that their children ſhall be croſſes to them. If *Dauid* will be ſo tidde, that his childe muſt not be chid nor ſhent, God will be ſo good, as to giue him his payment for it.

Againe, if Rulers will giue life when God cals for death, they ſhall helpe their friends to ſorrow, and their friends (ſo ſpared) to ſhame: If *Dauid* will be ſo nice; Alas pretty Duck, who can finde in his heart to execute, yea, or to correct ſuch a ſweet Baby, and ſo let him goe; God will finde a time to pay *Dauid*, and to reach *Abſalom* for it. Againe, in *Dauid* wee ſee, that in the beſt, when croſſes come, the fleſh will play its part, and lay about it a while: *Dauid* muſt run himſelfe out of breath, before hee can ſtand on any ground, &c.

*FINIS.*

# SAMVELS FVNERALL:

OR

## A SERMON PREACHED at the Funerall of Sir *Anthonie Cope*, Knight and Baronet.

By

Mr. ROBERT HARRIS.

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Pſalme 37. Verſe 37.

*Marke the perfect man, and behold the vpright, for the end of that man is peace.*

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LONDON,
Printed by the Aſſignes of *Thomas Man*, &c. and are to be ſold by *Iohn Bartlet*, at the golden Cup in the Goldſmiths Row in Cheape-ſide. 1630.

# TO THE RIGHT WORSHIPFVLL, THE Lady *Anne Cope*, late wife to Sir *A. C.* Knight and Baronet, *at* BREWDEN, *&c.*

*MADAM*, Your right is greateſt to this Sermon, as being heire to the man, though not to his lands: what he was, I need not tell your Ladiſhip; nor will I ſay of you, as once one ſaid of a Roman Lady: I know not whether your vnhappineſſe be greater in now loſing him, than was your happineſſe in once enioying him. A Chriſtian may be happy in loſſes and croſſes, as well as otherwhere; and wee in Chriſts Schoole muſt learne with *Iob*, to bleſſe God for friends paſt, as well as preſent; and rather praiſe him for once lending them, than ouer-grieue for his calling for them againe. The time will be better ſpent, if (leauing theſe impertinencies) I call vpon your Ladyſhip, and my ſelfe, for ſome improuement of this croſſe: and firſt (Madam) let vs obſerue the crooked-

*Hic heres vxoris, at heredotatis alij poſſeſſores. Hieron. of Pammach. and Paulina. Valer. of Cornelia; Neſcio an feliciorem dixerim, quod talem virum habuerit, an miſeriorem quod amiſerit. l. 4.*

*Nec doleas quod talem amiſeris, ſed gaudeas quod talem habueris. Ier. to Heliodor. for his Nephew.*

nesse of our nature, which neither feares crosses till it feeles them, nor sees mercies till they are out of sight; it being with the soule as with the eye, that sees nothing that is not somewhat distant from it. Next, be pleased (I pray) to consider the vanitie of this World: What is now left of your Honourable Husband, more than his Goodnesse? Where is Health, where is Beautie, where is Honour now? In how short a space were two of the chiefest Flowers in the *Copes* Garden withered? Ah (Madam) it is grace, it is grace and wisdome that will cause our face to shine, and name to liue: As for the glory of this World, it is like a rotten post, that shines indeed, but it is only in the darke; neuer build vpon it, for all its glistering, it is but a rotten post. Thirdly, remember wee (I beseech you) our owne estate: indeed it were much, if we should forget death, who are aboue halfe dead. For mine owne part, the Lord hath already stript mee of the poore mans portion, health: for your Ladiships, a great part of your selfe is now turned into dust, seeing Parents, Children, Husbands, are gone before you, and death hath come very neere you, when thrice it hath cut off your head; the time will shortly come, when you also must yeeld to the stroke of death. In the meane, I beseech you remember S. *Iohns* words, in an Epistle to another Lady: Looke to your selfe, that we lose not those things which we haue wrought, but that we receiue a full reward: indeed your losse will be ours too (for we expect a Tithe in Heauen of our heauenly increase, as well as here:) And therfore (good Madam) husband your soule well, sow much, worke much, giue much, pray much, and you and wee shall speed the better

*Salus corporis, patrimonium pauperis.* Aug. in Psal. 76.

better at that Harueſt. Thus praying your fauourable conſtruction and acceptance of theſe rude Lines, with humble thanks for all your loue to mee (eſpecially to thoſe many poore members of Chriſt, to whom it pleaſeth you (through my hands) to conuey yearely ſo great releefe) I commend you to the Lords grace; who abundantly returne all that comfort vpon you, which you haue ſo frankly yeelded to ſo many naked backs and hungry bellies in this Church. From *Hanwel*, Iuly 11. the ſame day whereon (foure yeares before) your worthy husband was there interred.

*Your Ladiſhips in all Chriſtian ſeruices,*

ROBERT HARRIS.

# TO THE GODLY READER.

THis Sermon, as it was neuer meant to the Presse, so hath it beene kept from it almost foure yeares: Now it is constrained to shew it selfe, as sometimes Princes bee, lest some counterfeit steale their name, and usurpe their place. Whilest Samuels body slept, the * deuill would bee Samuel, and deceiue with * shewes; I had reason to feare some such like iugling with Samuels funerall, being fore-threatned. In this extremity, if I had rather my owne childe beare my name than a bastard, blame me not. Now thou seest it, take me with thee a little, before thou readest it: Know that the first point onely was inlarged, the rest thus briefly (as thou findest them) touched by reason of haste, being tyed to an houre. Secondly, know, that I neuer wrote forth these notes but once, and that is the reason of the most of the marginall quotations and references; it being now my ordinary practice to referre my selfe in priuate notes to such Authours, as haue written (within my memory and reading) of the same subiect, although in publike I quote sparingly. Thirdly, vnderstand the true reason of my forbearing personall praises in the close: my text gaue me occasion of saying something before, and mee thought it handsomer to lay all my stuffe vpon the foundation, than to set vp a leane-to. Secondly, I remembred what a wise man said, Wisdome grounds vpon mens workes, rather than words. Thirdly, and especially, I finde the practice (though in it selfe lawfull) exceedingly abused; I haue no leasure now to take vp the complaints of worthy Writers against this abuse; onely I could wish, that our age would distinguish betwixt funerall Orations, and funerall Sermons, as former ages haue done, and not confound so different things.

* So Austin; Pascim immandus spiritus, malignus spiritus.

* Imago Samuelis, similitudo Sam. imaginaria simulatio Samuel, &c. So others, v. D. Rayn. lect.

Sapientia non querit vocis testimonium, sed operum. Hieron. in Matt. lib. 2.

It

*It is fit that grace should bee followed euen to Heauen with honour: but oh, that euery of Christs messengers would remember his Master, and before hee speakes aske himselfe the question: Would my Lord and Master speake this himselfe, were he now to preach in person? But I must not dwell in the Porch. One thing more before I leaue thee: thou seest the guise of this world; Printers get Copies for their profit; Readers buy and reade for their pleasure, and (perhaps) some print too for their credit: but where is the man that proiects his owne spirituall good? Verily, the number of such is small; Bee thou of that number, make some vse of others liues, of others deaths, trifle not as many doe: What is this same* R. H. *&c? Who was this* A. C. *a good or a bad man, &c? Bee thou godly, and I care not what thou esteemest of mee: As for this worthy Gentleman in speech, vnderstand, that as I neuer flattered him liuing, so will I not deifie him (as the Heathen did their Parents) being dead. Hee had his wants, his faults; nor did wee concurre in all opinions: but I would that thou and I, and especially men of his owne ranke, would follow him in these particulars: first, in praying most earnestly, and particularly against our speciall sinnes; secondly, in louing and reuerencing our owne Teachers; and that so much the more, by how much the more freely and plainly they reproue vs. For these things, (not to speake of other particulars) much commend the truth of that Honourable Knight, that in his standing prayers with his family, hee would shame himselfe most, in his confessions for his owne most speciall sinnes. And againe, as he much respected, and greatly countenanced euery learned and vnscandalous Preacher: so most of all those that least fauoured his corruptions; often blessing God for such Teachers, as would not giue him rest in sinne, and not seldome prouoking them, at least my selfe (to speake of mine owne knowledge onely) with such like words:* Herodian.

Goe on, spare vs not; though corruption may busile a while, yet GOD will giue us hearts to come in at length, and to submit to the Scepter of his Word; howsoeuer it shall bee a Preachers Crowne to bee faithfull,

full, and to baulke none. *Thus he many a time to me in priuate, after that I had beene (as the world thought) ſharp enough with him in publike. Oh that we had more ſuch Knights, ſuch hearers now! But I forget my ſelfe to remember thee of a duty. Shall I ſay one thing more in his honour? The Papiſts neuer loued him; and therefore if they in thy hearing now perſecute his name, ſay as a Father once ſaid of a cruell perſecutor, That religion which they ſo perſecute, muſt needs be excellent: this I can aſſure thee, his end was moſt comfortable, and his honour no way obſcured, nor his memory loſt in his owne Country by death. More than this I haue not now to ſay to thee, onely remember, that thou haſt gotten one more witneſſe againſt thee in the laſt day, by reading this Sermon, vnleſſe thou put it to ſome vſe.*

*Farewell.*

Thine in the Lord,

R. H.

# SAMVELS FV-NERALL.

1 Sam. 25. 1.

*And Samuel died, and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went downe to the Wildernesse of Paran.*

BY this time you see the summe of our nowerrand and present Text: The worke in hand is a Funerall; the party deceased, worthy *Samuel*; the mourners, all Israel; the place of buriall, his owne house at *Ramah*. The whole passage penned, either by *Gad*, or *Nathan*, (as it should seeme by the Chronicles) at Gods appointment; whose eye followes euery mourner here, and therefore it behoues vs to follow his voice with our best attentions. For my own part, I am very sensible of the difficulties I now sustaine for the subiect of our discourse, *Samuels* funerall is enough to astonish any Israelite: for matter, it is not easie to say, what will be most expediently said; and for manner, we haue things almost incompatible to reconcile plainnesse and briefnesse in the same speech: the Text giues some aduantage by its plainnesse and fulnesse, yeelding matter of large vse from three sorts of men of highest quality; from *Samuel* dying, from Israel mourning, from *David* flying; of all whom, whilest I speake plainly, doe you heare conscionably, so God shall haue his end, and I my aime.

And first of *Samuel*, he dyes; the time is ghessed at by men, but not expressed by God: some knit this story with that next before, because of the word (*And,*) but that particle in the originall, is sometimes ordinatiue, as well as copulatiue, and begins sometimes a new story, a new booke sometimes. *Paul* is most expresse for the time, *Act.* 13. where summing vp the reigne of *Saul* and *Samuel*, he makes the whole fortie yeares, whereof not much aboue two or three (if I mistake not) falls to *Saul*, the other are *Samuels*: so ancient a Ruler was this Worthy, yet now he dyes. What further he was, we need not say, his name and storie speakes it sufficiently: hee was begged of God, borne of honest parents, brought vp in best fashion, aduanced to highest imployments in Church and Common-weale; a Prophet approued of God and man, a Magistrate, to whom Heauen and Earth, in the day of his resignation, gaue applause; God spake from Heauen in his voice of Thunder, man could not vpon the sharpest challenge charge him with any indirectnesse in gouernment; this *Samuel* so well descended, so much regarded, so holy in life, so high in place, a good Christian, a good Church-man, a good States-man, now dyes and yeelds to nature.

*Exod.* 1. 1. *Ezech.* 1. 1. *Præfuit Sam.* 38. *Saulus regnabat* 2. *annis, Arias Mont. in suo Dan. l. Vid. Lydiat. in emendat. temp. Sanctium in Acts* 13. who giues him a longer time: *Helvicus* yet more. *Iosephus* and *Tornellus* most of all. 1 *Sam.* 5. 20. 1 *Sam.* 12.

In his death let's reade our owne, and grow to this conclusion, Death is vnauoidable, life and death take turnes each of other; the man liues not, that shall not see death, be he a King with *Saul*, a Prophet with *Ieremie*, a wise *Salomon*, a foolish *Nabal*, a holy *Isaac*, a prophane *Esau*, of what sort soeuer he must be deaths prisoner: nay, let there be a concurrence of all in one, let *Samuel* be both a good man, and a good Minister, and a good Magistrate, and haue as many priuileges as are incident to a man, yet can he not procure a protection against this officer; his mother may beg his life, but none can compound for his death. Speake we this according to men? saith not the Scripture as much? Wise men die (saith *Dauid*) and fooles die; rich men die, and poore too; and therefore he cals both vpon the sonnes of Nobles, and of the Earth, to minde the Lesson: indeed the Heathens could compare the sonnes of *Adam* to Counters, Chesse, Stage-playes: in reckoning,

*Psal.* 49. 10.

Counters

Counters haue their ſeuerall place and vſe for a time, but in the end they are all iumbled on a heape; in a game at Cheſſe, ſome are Kings, ſome Biſhops, &c. but after a while, they goe all into the ſame bagge: on the Stage, one is in his raggs, another in his robes: one is the Maſter, another the Man, and very buſie they be; but in the end the Play ends, the brauery ends, and each returnes to his place: ſuch (and no other) is the eſtate of man, euen in their iudgement, all are either weeds or flowers, both wither; all trees good or bad, both dye: as dieth the foole, ſo the wiſe (ſaith *Salomon*, *Eccleſ.* 2.) In the manner there is ſome difference, for the matter none: But why doe I proue what none denies? Both liuing and dead giue teſtimony to this truth: The liuing may take up *Iobs* words in another caſe; Wee are filled with wrinkles, which is a witneſſe againſt vs; we weare death in our faces, and beare it in our bones, we put it vpon our backs, and into our mouthes, and cannot be ignorant of it. Yea, the dead proclaime this Leſſon, and in this reſpect (like *Abel*) are liuing Prophets, when dead men: Goe to the World, goe to the Earth; and they that make their beds in darkneſſe, and ſleepe in the duſt, will tell you, that its neither wiſdome, nor power, nor ſtrength, nor friends, nor place, nor grace, nor any thing elſe, that can exempt from this tribute of nature (Death) as darkneſſe could call it: our *Abel*, here dead, ſpeakes this to all his friends; If greatneſſe of eſtate, feature of body, gifts of minde, chaſtnes of life, ſoberneſſe in diet, diligence in a calling, prayers of the Church, would haue giuen any aduantage againſt death, darkneſſe and blackneſſe had not at this time couered vs: Sith the ſtrong is become weake, let vs with *Sampſon* out of the ſtrong gather meat; and ſee firſt whence this is, and next how it may be improued for vſe, that there is no preſcription againſt death. For the firſt, the holy Ghoſt referres vs to a threefold reaſon of mans mortality, each of which hath place in all men, as well as any. The firſt of which is taken from the decree of God, its a ſtatute enacted in that higheſt Court, the voyce of Heaven, that man ſhould once die: this ſtatute we reade in *Pauls* ninth to his Hebrewes, and

*Iob* 16.8.

*Heb.* 11.4.

*Reaſon.*

1.

in the entrance into Gods Booke; which as it was laid vpon mankind in *Adam*, so hath it euer hitherto, and shall hereafter for euermore lay hold on his posterity. No man as yet hath breathed, but he hath had his death or translation; no man is yet to come, but he must either see death, or an alteration; so hath Heauen concluded it, and who can possibly reuerse it?

The second is taken from the matter whereof all men are made; the Scripture compares man to a house, whose foundation is laid in the dust, whose wals are made of clay, the whole is but a tabernacle, and that of earth, and that of mans building, as *Paul* (after *Iob*) tels vs: this is the estate of man, of all men; some are more painted than some, but all earthen vessels; some more cleare than some, but all glasses, all built of earth, all borne of women, and therefore all short of continuance, as *Iob* inferres.

2 *Cor.* 5.1. *Iob* 4.19, & 10. 9. & 13.12. & c. *Chap.* 14.

3

The third is taken from the proper cause of death, *Sinne*: sin is poyson to the spirits, rottennesse to the bones, where it comes; and where doth it not come? who can say, his heart is cleane? Nay, who can wash either heart or hand? *Iohn* answers the question negatiuely, No man can acquit himselfe from sinne (if growne) either actuall or originall; and therefore not from death. Shall we then summe up all, and conclude all vnder death with the same breath: thus it stands; it is impossible for any liuing wight to frustrate the voice and sentence of God, to be a man on earth, and not to haue a body of earth; to be borne of the vncleane, and not to bee vncleane; therefore its impossible for him to auoid death. Indeed had Christ vndertaken our freedome from all deaths, as well as for some; or were there any power, counsell, &c. against the Lord; or could any place priuilege any from being borne of women, or made of dust, or tainted with sinne, then such might contest with death, and implead corruption: but sith the former is impossible, the latter must bee deemed vnauoidable. And therefore now whats to be done?

1 *Epist. chap.* 1. *vers.* 8, 10.

*Vses.*
1

Surely as men that must trauell stand not to dispute, but arme themselues for all weather: so must we; die wee must, that's already concluded; young and old, good and bad, &c.

What-

Whatſoeuer wee bee now, wee muſt bee dead anon, ſo ſaith God: let us ſay the ſame, and prepare for it; nay, lets not ſay it, but thinke it; nay, not think it, but conclude it with greateſt affirmations: you will thinke ſtrange (perhaps) my paines in this kinde, whileſt I perſwade a mortality: but the argument is both vſefull and needfull; needfull in regard of our inſufficiencie to aſſume, and vnwillingneſſe to apprehend death in our ſelues: for howſoeuer we can all ſay in the generall, we are mortall, nothing ſo ſure as death; yet when it comes to our owne particular, we dreame of an immortality in nature, we neuer ſet any bounds to life, we doe not reſolutely conclude, I muſt die ſhortly, I may inſtantly, this day may be the laſt that I ſhall ſee, this houre the laſt that I ſhall ſpend, this word the laſt that I ſhall ſpeake, this deed the laſt that I ſhall performe, this place the laſt that I ſhall breathe in; and ſo liue by the day, by the houre: but when we enter the houre, the eldeſt of vs thinkes to end it, nay the day, nay the weeke, nay the yeare. Hence the moſt haue a years work to do, when they haue not an houres ſpace to liue; needfull then it is to force this meditation of death vpon our hearts, and as needfull, ſo moſt vſefull; this will mind vs of the wofulneſſe of ſin, which turnes ſtrength into weakues, beauty into aſhes, life into death, a breathing man into a liueleſſe carkaſſe: this will aſſure us of the iuſtice and truth of God, who is ſo pure, that he cannot but threaten ſinne; ſo true, that all the world cannot ſhift his threats; this will work humilitie, when the goodlieſt man muſt be twice a childe, and runne in a round, beginning with the earth, and ending in the earth, being at laſt what he was at firſt, not able to dreſſe himſelfe, to feed himſelfe, to helpe himſelfe, or ſpeak for helpe: this (in a word) will worke repentance towards God, modeſtie towards man, diligence in our callings, patience vnder croſſes, watchfulneſſe in all places, moderation in all caſes; and therefore this, this muſt be thought vpon. Nor muſt our thoughts bee (as moſt mens be) ſhort and ſudden, fleeting and vncertaine, but we muſt be daily in theſe contemplations: and particularly, we muſt conſider what it is to die, what goes before it, what comes with it,

what

what followes vpon it: for first, before we come to the very gate of death, we are to passe thorow a very strait, long, heauie lane: sickenesse first tameth vs, which many times is worse than death it selfe, that renders vs vnfit for all religious seruices, prayer, repentance, &c. as being a time not of getting, but of spending; that cleaues the head, and paines the heart, and wounds the spirits, and leaues us so distressed, that meat is no meat, the bed no bed, light no light to vs; that makes vs catch at death for helpe: but alas, what helpe in death, if not fore-thought of?

*Amarior vita qui immors, Amb de bono mortis, cap. 7.*

Oh the miserie of a poore creature, that is so pained that he cannot liue; so vnprepared, that he dares not die! he goes to bed, but cannot sleepe; he tastes his meat, but it will not downe; he shifts his roome, but not his paine; death (saith the conscience) would end, and amend all, wert thou prepared for death; but to die before, were to lose those comforts one hath, and to fall vnder those curses that are vnsufferable, &c. But as yet we are but in the way to death. After sickenesse hath for a time entertained vs with sharpe conflicts, it deliuers vs vp to death it selfe: then the armies of feare display themselues, and stabbe the vnprouided soule thorough his thickest shield; then two powerfull officers seize vpon a maimed man at once, death vpon the body, terrour vpon the soule; death hales, much like *Salomons* officers, and the soule holds (as *Ioab* the altar, so she) the body; loth they bee to part, but death will rend them in twaine; the conscience the whilest that meditates feare, that quakes, that trembles: Whither am I going? Where must I lodge this night? Where shall I liue hereafter? Oh that I might liue! Oh that I might die! Oh that I might doe neither! and knowes not what to chuse; meane while, what case is this man in, whilest death thus rips him vp, and thrusts his hands into his bowels to pull out his heart. Ah beloued, we may intimate somewhat of his misery: but it falls not within our thoughts to conceiue what his feares be, who hangs betweene life and death, earth and hell, thus forthwith readie to drop into flames at euery stroke of death, and to sinke downe, downe, downe,

1. *King.*

So *Adrian* dying: *Animula vagula, blandula, &c.*

till

till he be gone for euer. And yet this is not all: when I am dead (ſaith the carnall wretch,) all the world is done with me: he ſaith truth, all the world, and all the comforts of the world haue done with him indeed, he ſhal neuer laugh more, he ſhal neuer haue a moments eaſe more: but though the world hath done with him, yet God hath not done with him; he ſends for his ſoule (hauing firſt taken order that the body be forth comming) conuents that, and dooms that, and caſts that from him with greateſt indignation, into ſuch a place, ſuch a company, ſuch a condition, as would make the heauens ſweat, and the earth ſhrinke to heare it. Well then (beloued,) ſith dye wee muſt, ſith we muſt be ſicke, be in paine, in feare, in tentation whileſt here; ſith we muſt to Iudgement when we goe hence; ſith that is moſt true of death, which antiquity hath feigned of the Wolfe and Baſiliske; if wee ſee death before it comes to ſee vs, wee ſhall then preuent the ſting and poyſon, and fierceneſſe of it; if it ſteale vpon vs vnſeene, it leaues vs dumbe, nay dead: bee wee intreated by all the mercies of God, as we would pleaſe him, and pleaſure our ſelues, to take into our thoughts the often meditation of death, and to make due preparation for the ſame. Tell thy heart euery day, when thou takeſt it alone, in the words of *Iob*; *When a few yeares*, (or as the text runnes) *when the yeares of number (which are allotted me, namely) are come, then I ſhall goe the way, whence I ſhall not returne:* Say with him, *The graue is ready for me*, (indeed *graues*;) I muſt dye, I muſt from all theſe profits, theſe pleaſures, theſe friends; I muſt anſwer for all theſe deeds, theſe words, theſe thoughts; I muſt be aſhamed, caſt, curſed, damned, burned, plagued as long as God liues, if I prepare not: I ſhall be ſpared, ſaued, bleſt, crowned, and be as neere to God as a creature can be to his Maker, if I doe prepare: therefore I muſt, I muſt, I will prepare for death. This done without all delayes, as a man that is now dying (as well as he for whom the Bell toles, though not haply ſo neere to death) ſet vpon two things; Firſt, ſet thine houſe in order, next thy ſoule. For the firſt, thou haſt perſons and things to looke vnto: to beginne with perſons; ſo liue with thy Wife, being a Husband; with thy Seruants, being a Maſter; with

*Iob* 16.22.

*Iob* 17.1.

thy Children, being a Father: exerciſe ſuch wiſdome, kindneſſe, faithfulneſſe, mercy, euery day, as thou wouldeſt doe, if thou knoweſt it to be the laſt day. And for things (marke me well) hearken not to Satan, who diſſwades all ſeaſonable wills, becauſe hee would adminiſter the goods; By beeing timely in this errand, thou ſhalt not ſhorten thy dayes: but hauing taken thy leaue of the world, ſhalt better attend on death. Things therefore vnlawfull, reſtore, (I ſay againe) reſtore. Things lawfull diſpoſe of, and as in a iourney (haſty and vncertaine) wait the call. But what auailes it to ſet ones houſe in order, with *Achitophel*, and to forget himſelfe? In the ſecond place therefore, (nay, in the firſt) looke to thy ſelfe, and ſith the places be but two, and they ſo different, goe not to hell, ſo long as heauen may bee had: there is no man ſo forlornely wicked, but if he repent, wee may warrant him heauen; if he will not, who can helpe him? But what muſt he doe? firſt, hee muſt repent, that is, ſee his life and nature, confeſſe, mourne, hate ſinne, and leaue all ill practice or allowance. Secondly, he muſt beleeue, that is, acquaint himſelfe with the Word, and yeeld conſent vnto it, apply it to his owne particular, and dwell vpon it: hee muſt threaten himſelfe in euery threat, curſe himſelfe in euery curſe, bleſſe himſelfe in euery promiſe. Thirdly, he muſt die daily to ſinne and the world, he muſt liue daily in the conſtant practice of all duties, religious towards God, righteous towards man, priuate in his place and calling. And ſo if hee doth (in truth and vprightneſſe, though in much weakneſſe) there is no heauen, if he goe not to heauen: if he do not thus (out of a preſumption of mercy, of life, and I know not what,) there is none in hell if he be not one. Vp then (my Brethren) and foreſlow no time: now the winde ſerues, hoyſe vp ſaile; now is the market, make your prouiſion; now is the ſeed-time, ſow a pace; as yet you haue all aduantages from grace and nature, Word, Sacrament, wit, memory, ſenſe, ſtrength, &c. Now apprehend the opportunity, repent and be pardoned; beleeue and be ſaued; obey, and be for euer bleſſed: if any hath perſwaded himſelfe otherwiſe, my ſoule ſhall weepe in ſecret for his deſtruction, which I know will bee as certainly effected, as now it is plainly threatned.

ὄζειν ὑμᾶς σωτηρίας, ἐκ συναλωμένῳ, σε ζητεῖ ὁ πονηρός, &c. Basil.

threatned. Bee intreated then, let God intreat you, and once ouer-rule you: you muſt die, you muſt die but once; being once dead, you returne not to make a new preparation; doe that once well, which being once well done, will make you men, nay more than men, than Angels for euer. And this is the vſe for your ſelues. A ſecond reſpects our friends.

2

Muſt all die, is there no remedie? then muſt we haue patience in our friends departure: a common Lot, no man ſhould ſhrug at, euen in the Poets iudgement: Who quarrels Summer for ſome heat, or Winter for ſome cold? a thorne for pricking, or a Brier for ſcratching? Who is angry that hee is framed like other men, ſubiect to like hunger, like thirſt, like ſleepe? And why (I pray) ſhould not our friends reſemble others in their death, as well as in their birth? We would not haue them haue more eyes or hands than others, and why more dayes? What doe we make of life, what of death? Surely to the godly, life is but a priſon, death is an aduantage. Say our friends were tyed in priſon, would wee begrudge them libertie? Say toſt on the Seas, would you enuy them the Hauen? Say doubtful in the skirmiſh, would you be ſorrie for their victorie? Nay ſay, but beaten with a tempeſt, would you not wiſh them at home? Beleeue it, Brethren, this world is but a Sea, a Priſon; this life a Iourney, a Warfare: if God hath preuented our wiſhes, ſhall hee bee returned frowardnes? Shall wee trouble the aire with needleſſe cryes, my Husband, my Husband; my Father, my Father; as if we were the firſt Widowes and Orphans in the World? No, let them mourne without hope, whoſe life and death is without hope: as for Chriſtians, who die liuing, and liue dying, they loſe nothing by death, but what may well be ſpared, *Sinne*, and *Sorrow*; they meet with nothing in Heauen worthy teares; they goe not from, but to their Friends; not from, but to their Home; not from, but to their Ioyes: a change indeed they haue, but to their gaine. For firſt, ſo ſoone as Death arreſts them, the World is well amended with them, eſpecially for the Soule; howbeit, the full accompliſhment of their happineſſe is reiourned to the laſt Day, that day of refreſhing, that day of reioycing, that day of marriage, of ſolemnitie:

*Ferre quam ſortem patiuntur omnes nemo recuſat.* Senec.

*v.* Greg. Nyſſen. *Synod. de dormientibus.*

then a full, a blessed change shall euidence it selfe to the whole world: and this change, if wee speake in generall, is onely in qualities (as all alterations be) not in substance; the metall is the same, onely it: is refined; the stuffe the same, only it is trimmed; the body and soule the same, onely it is newly cloathed. If wee descend to particulars, the change will be found to be in these following; in body, soule, estate, place, company: for the body, that is stript of all sinfull and naturall defects (the abortions of sinne) and filled with all heauenly contemplations: of mortall, it becomes immortall: of corruptible, incorruptible: of naturall, spirituall, (that is, not needing naturall helps or props: there is no vse of meat, apparell, sleepe, beds, &c.) of dishonourable, glorious; like (in its measure) to the body of Christ, which is the standard. In short, whatsoeuer might make to the annoying, blemishing, dishonouring, disquieting of the body, is remoued: whatsoeuer might make it amiable, actiue, honourable, glorious, comfortable, is added: the glory of the Sunne will be but darkenesse to it. For the soule, that is first eased of all the rags and reliques of sinne, deliuered of ignorance, pride, selfeloue, &c. deliuered next, of all the consequences of sinne, griefs, guilts, feares, accusations; yea, deliuered of all things, which may any way import an imperfect state, through an vpright heart, as faith, repentance, hungring after righteousnesse, &c. and then in a second place, it is filled with the Image of Iesus Christ. First, all the powers and faculties thereof are perfected & aduanced aboue the ordinary straine of nature: next, all those vessels are stuffed with knowledge, loue, and all things else that are there requisite: and not only so, but the soule is furnished with all the attendances of Christs Image, euerlasting ioy, perpetuall peace, a constant correspondencie and communion with God: and in briefe, whatsoeuer might offend, staine, blemish the soule, is remoued; and whatsoeuer might enrich it, ennoble it, and make it blissefull, is (according to each mans measure) added: And thus of the person. The rest wee dispatch with all speed: for the estate thus; There shall be nothing that shall be wanting, that shall trouble, distract, or discontent; there shall be nothing

Generally all, whose obiects are either future or cuill.

thing that the ſoule ſhall then deſire, but there it is. For the place thus: There ſhall be nothing leſſe than what ſhall be deſired, nothing more that can be deſired; what it is, the Word no where (for ought I know) tels vs. The Church on Earth is more rich than gold, more precious than pearle, more bright than the Sunne, more glorious than the Moone: but what is there to be ſeene, *Paul* could not vtter, we cannot conceiue: onely this wee know, that none ſhall be euer weary of it, or willing to alter it. Laſtly, for the company, there be of three ſorts: Firſt, Angels, who ſhall not then terrifie but attend; the worſt and loweſt ſeruant there ſhall be an Angell. Secondly, all the famous and godly men that euer liued: there ſhall wee meet with *Adam*, *Abraham*, &c. there ſhall we be acquainted with *Dauid*, *Paul*, &c. Thirdly, the bleſſed Trinitie: there ſhall wee ſee him who hath done and ſuffered ſo much for vs; him, whom the Fathers before and ſince his incarnation, ſo much longed to ſee, Ieſus Chriſt the bleſſed: all which conſidered and beleeued, what can wee leſſe doe, than abandon all fruitleſſe and fleſhly teares for our friends departed? What way are they gone, but the way of all fleſh? With whom doe they liue, but with *Samuel*, with God? Where are they, but in better place and caſe? with better friends than euer before? In ſtead of carking therefore, doe two other things: Firſt, whileſt friends be preſent, doe the part of a friend, in praying for them, in calling vpon them, and in fitting of them to death; that ſo thou maiſt haue peace in thy ſelfe, and hope of them in their departure: elſe, when thy conſcience ſhall ſay vnto thee; Wretched man, thy Wife, thy Childe, thy Charge is now dead, and (for ought thou knoweſt) in Hell; if not, no thanks to thee, for thou waſt neuer the man that would call vpon them, pray with them, or minde them of their departures: when (I ſay) thy conſcience ſhall thus greet thee, thou ſhalt not tell how to take it. Secondly, when they are gone to bed, and faſt aſleepe, awake them not with thy cries, but make ready to follow after; ſo the time ſhall be beſt redeemed, the loſſe and croſſe beſt improued, and Satan (who loues to fiſh in ſuch troubled waters) moſt preuented. And ſo farre this vſe.

*Reuel.* 21. 22.

*Illic Apoſtolorum chorus, illic Prophetarum, &c.* Cypr. de mort. ad fratres.

Our vulgar ſeldome pray for friends, till dead.

3 We will touch vpon a third as we passe, and that is this: Must we all die? then here is a cooler for the wicked, and comfort for the godly. The wicked holds all his comforts onely for terme of life; death ends his wealth, his glory, his peace, his ioy, his comforts, his contentments; all his portion is onely in this life, saith the Prophet; all the sweet he hath, fore-goeth death: after, he hath a portion indeed, but it is a portion of fire and brimstone, of stormes and tempests, of anguish and tribulation, of shame and confusion, of horror and amazement in a fierie Lake, from the presence of God, in the middest of cursed spirits. Thus death must needs be terrible to him, but as comfortable to the godly; for it makes his crosses as short, as the others comforts: the wicked cannot promise to himselfe comforts of an houres length, nor may the godly threaten himselfe with crosses of an houres continuance: death in an instant turnes the sinners glory into shame, pleasure into paine, comfort into confusion: death in an instant eases the godlies body of all paine, his soule of all sinne, his conscience of all feares, and leaues him in an estate of perfect happinesse. Let then the godly comfort himselfe in those thoughts, which kill the wicked, euen in thoughts of death: let him for outward troubles resolue, that death will be to him (as *Michol* once to *Dauid*) a meane to rid him of the hands of sorrow; so that afflictions shall meet with none other than *Sauls* messengers did, a dead trunke in stead of a liuing *Dauid*: let him comfort himselfe in the thoughts of his owne death, as once *Esau* in the thoughts of his fathers; *The dayes of mourning* (said he) *will shortly come, then I will slay my brother*: but the day of refreshing (let the Christian say) will shortly come, and then I will slay my enemies, pride, vnbeleefe, selfe-loue: yea, all corruptions, all tentations, all miseries, which stand some aboue vs, some about vs, as the insulting Philistims about *Samson*, shall end with the same blow, and fall with the same clap with our selues: happy they whose misery is no longer than life; but woe be to the wicked, whose iollitie ends when death enters, and whose torments suruiue death it selfe: and so we leaue *Samuel* to his rest.

*Psal.* 7.

*Psal.* 11.

4

*Anima absoluitur, corpus resoluitur. Ab. de bono vitæ. c. 8.*

Well, *Samuel* is well himselfe, but in what case doth he leaue

leaue his poore neighbours at Ramah, that the Text now ſpeakes, and it is my trouble (yet better one than all troubled) that I muſt ſpeake it ſo briefly: *Iſrael*, ſaith the Text, *Iacobs* iſſue, Gods people; all Iſrael, diſtributiuely taken, that is, of all ſorts ſome, were gathered in great troops, either by publike command, or of their owne voluntary, or both wayes; firſt, to lament, according to the then cuſtome in moſt ſolemne manner *Samuels* end, and their owne loſſe; and next (to honour him) at his buriall in Ramah. Here you ſee we haue farre to goe, and little time to ſpend, the faſter I haſten, the more you will hearken, and then I run. The points, which in a paſſage or two muſt bee touched from this part, are two; the firſt is this, *Samuel* a publike and profitable man dieth, Iſrael publikely mourneth: you ſee what followeth, Great and publike loſſes muſt bee entertained with great and publike ſorrowes, ſortow muſt be ſuited to the loſſe, as a garment to the body, a ſhooe to the foot; when the cauſe of griefe is great, the meaſure of griefe muſt be anſwerable. This is one principle, when a good man and neighbour dyes, there is cauſe of great ſorrow: this is another, the inference will ſoone follow, and reſult hence, and that is our concluſion; Good men of publike vſe and place, ſhould neuer paſſe to the graue vnlamented, their death ſhould bee conſidered and bewailed. Shall wee proue this? God complaines when it is not ſo, in *Iſaiah*, *The righteous periſh, and no man conſidereth it*. Next, the Church hath practiſed euer this: when *Iacob* died, he was lamented; ſo *Ioſeph*; ſo *Ioſiah*; ſo *Stephen*. Thirdly, wicked men haue performed this for good men, as *Ioaſh* for *Eliſha*; *O my Father, my Father, the Chariots of Iſrael, and the Horſemen of the ſame*. Fourthly, good men haue performed this for wicked men; when vtefull Gouernours, as *Dauid* for *Saul*, 2 *Sam.* 1. 19. Laſtly, reaſon cals for it; we muſt mourne, in reſpect of the cauſe of ſuch mens deaths; not priuate, but publike ſinnes too. God neuer beheads a State, a Country, but for ſome treaſon. If *Samuel* die, it is becauſe God is angry with the people: the ſheepe bee not thankfull nor fruitfull, therefore the ſhepherd is ſmitten.

*Doct.* 1.

*Doct.* 2.

*Iſaiah* 57. 1.

2 *Kings* 3. 14.

2 *Sam.* 1. 19.

*Reaſ.* 1.

Secondly,

Secondly, in reſpect of the conſequents; take away good men, and good Magiſtrates, and ſecret ſinners grow opendeſperate; the State lyes open, as a field vnfenced; the godly either mourne with Iſrael, or hide themſelues with *Dauid*. The righteous is taken away from the euill to come, ſaith *Iſaiah*; there's a ſtorme comming ſo ſoone as he is houſed.

*Iſa.57.1.*

Thirdly, in reſpect of the loſſe it ſelfe; righteous men in the time of peace are the pillars of a State, they vphold the Iland, ſaith *Iob*: in time of warre and peace the horſemen and Chariots of their Iſrael; like *Salomons* waiters, for ſafety and honour; as needfull in a State, as the head in the body, a ſtake in a hedge.

*Vſe.*

Now, ſhould it be thus when vſefull perſons die? what then ſhall we ſay to theſe times, wherein men have not put off pietie onely, but nature alſo? No maruell if the Prophet complaine, The righteous periſh, and no man conſidereth it in heart. The wife periſheth, and the husband doth not conſider it; the parents periſh, and the children doe not conſider it; the children periſh, and parents doe not conſider it; few ſuch brethren as *Dauid* to *Ionathan*; ſuch husbands as *Abraham*, ſuch children as *Iſaac*, ſuch fathers as *Iacob*. Theſe long and long felt the loſſe of their deareſt friends: but now one moneth is enough to weare out all thoughts of a brother, nay, of a child, nay, of a mother, nay, of a wife; nay in the neareſt tyes, one in that ſpace may be buried, a ſecond wooed, a third maried. Now when nature dyes, ſhall we looke for any life of grace? When theſe ſo neere are forgotten, can we hope that the righteous ſhall be remembred? the righteous, ſaid I? nay, his death is ſome mans life, they fit like *Ahaſhueroſh* and *Haman* drinking, when all Iſrael is lamenting; they ſhout with Gath and Askelon, as in the day of harueſt; &(like impure Philiſtimes) ſport themſelues with others miſeries. But ſtay your ſelues (prophane mockers) dyed *Samuel* like a foole, (as *Dauid* ſpeakes of *Abner?*) or is his death any aduantage to you? No, his death is his owne gaine, but your loſſe, his death tells you, that you muſt dye, thoſe ſoules of yours muſt be torne from your bodies, thoſe bodies of yours muſt be mangled by death, after death you muſt be iudged, after iudgement plagued

Blind *Polidor* could taxe this, *de inuen. l.6 c.9.* in vs of England.

*Heſt.3.15.*

gued 1000. yeares; when thats done, then another, then another, and another, and another; ſo long as God liues, ſo long your plagues ſhall laſt. His death tels you, that you are left as Iſrael in *Moſes* abſence, naked. The righteous being remoued, you lie open to all ſinnes, ſnares, tentations, ſorrowes, and haue none to eaſe and helpe you by his prayers. Your ſecret ioy at his death ſhewes you to be ſecret hypocrites: for what true member can part with a fellow-member, without ſome ſorrow? your reioycing at calamities, preſages your owne miſeries, as *Salomon* tels you; and therefore tremble, and mocke not; mourne, and ieſt not; ſay (if not in loue to the righteous, yet) to your ſelues, My Father, my Father, the Chariots of Iſrael, and the Horſemen of the ſame. But let vs afford them a little mirth here, that haue none elſe-where, and for our ſelues, ſith God complaines, that the righteous periſh, and no man conſidereth his death, let's ſpend ſome thoughts vpon that point. That the righteous periſh, who ſeeth not? Nay alas, who ſeeth it? The Lord hath been vpon vs theſe many yeares, and comes not in fauour to weed out the worſt, but in diſpleaſure to gather the ripeſt; amongſt the ſonnes of Maieſtie, hee hath ſmitten at the chiefeſt; amongſt our Nobles hee hath taken of the beſt. Come to the Gentrie, and the beſt goe. Nay, what ſhall wee inſtance any farther? Death hath beene at the Court, in the Citie, in the Countrey, in the Vniuerſitie, in places of higheſt marke, of greateſt zeale, and hath fetcht away the beſt, of Princes the beſt, of Nobles the beſt, of Magiſtrates the beſt, of Captaines, of Schollers, of Chriſtians, of all ſorts (almoſt) the beſt: and ſhould not this be conſidered? But there it is more than this; in the Egypt of this world, we haue hitherto found a Goſhen: hitherto in hardeſt preſſures, & worſt meaſures, *Dauid* could goe to *Samuel* in Ramah, and there meet with good counſell and comfort: but now both *Samuel* himſelfe dyes, and poore *Dauid* muſt flie. Shall I (beloued) ſpeake as the thing is? In the fall of one Cedar of Ramah wee haue loſt much ſhade and ſhelter; in the ſplitting of one Veſſell of price (wherein we had all our intereſſes and aduentures) we are all loſers: what we haue loſt, we ſhall better ſee ſeuen yeares

Exod. 32.

hence, than now? but losers we are, all losers; Wife, Children, Neighbours, Friends, Minister, People, all losers; so that here that is verified, which was anciently vttered of another; in one we haue lost many; a chaste Husband, a tender Father, a religious Magistrate, a kinde Neighbour, a good Church-man, a good States-man; in few, a *Samuel*. Speake I this after the flesh, to please? No, I speake it for vse to profit: I report my selfe to your hearts. You tell mee that you haue a publike losse; your mouthes haue vttered it, your faces speake it; my eares and eyes haue receiued it from you: and if so, then see what followes; if we haue Israels losse, we must make Israels lamentation; if with them we haue lost in one many, at once much, wee must be much and many in bewailing this losse. Is our case *Naomies?* say with *Naomi*, Call me pleasant no more, call me bitter; for God hath fed me with bitternesse, and witnessed against me; by denying me this comfort, he testifies my vnthankfulnesse for it. Is our case *Davids?* let vs take vp *Davids* words with *Davids* affection; I am distressed for thee, brother *Ionathan*, very pleasant hast thou been to me, thy loue to me was wonderfull, passing the loue of women. Are wee, as *David* to *Saul*, *Isaac* to *Rebekah*, sonnes? Are we as *Ieremiah* to *Iosiah*, Prophets? As *David* to *Abner*, Kinsmen? are we by any name intituled to this losse? mourne then, mourne, not as the Infidell desperately, nor bitterly as doth the froward; but soberly, as did *David*, when *Abners* death put him to a Fast. As God in life, so let vs in death put a difference betwixt *Samuel* and *Iehoiachim*; let the one be buried in silence, without an Ah my brother! Ah sister! as *Ieremiah* describes it in his 22. Chapter, but for the other, all Israel must mourne with an holy mourning: Let his deerest yoke-fellow say, Ah mine vnthankfulnesse and vnfruitfulnes! let children say, Ah our disobedience and stubbornesse! and seruants, Ah our idlenesse and vntrustines! and all, Ah our folly and frowardnesse! who could not see vertues through frailties, & corne through chaffe, till we had lost all. These sinnes of ours haue stript vs of a *Samuel*, and couered vs with darknesse. He is gone; the arme and shoulder is falne from this our little body, the sooner for our sinnes;

Ruth 1.20.

2 Sam. 1.26.

Ier. 22.18.

let

let vs see it, or else what abides vs. In the body, what medicines cannot doe, cutting must; what that cannot, burning must, or else nothing, (saith the Master of Physicke.) It is so in the soule too; Oh that we could see it! In our friends sicknesses we haue beene medicined, in priuate distresses lanced, but in the losse of publike persons the Lord proceeds to burning. If these wounds vpon the very head of vs strike vs not downe, what shall next be smitten, but our heart it selfe? Well, Israel laments, and it hath cause. What doe they next? That next we must heare. *Hypocr.*

They bury him; and the place, and manner bee obserued. For the place, they bury him at his house in Ramah, (the ancient and the Mannor house) his father dwelt there before him, 1 *Sam.* 1. where also you may bee informed touching the Towne. Whereas there were of Ramahs foure or fiue, this was Ramah Zophim in Mount Ephraim, which borrowes his name from the situation of it; it stood high, and the name importeth no lesse. In this Ramah *Samuel* sometime liued as a Magistrate, and here he is interred. For the solemnity of the Funerall, it is such as argues Israels loue, and *Samuels* worth; they doe him all the honour that is possible. First, (Israel) the first-borne of men, the glory of the world, comes to the Funerall, (all Israel) all at once in the same place; they come from farre, they come vpon the wings of the wind, they come (to lament) all mourners; they come (to bury him) to bury him in his owne Towne, (at his owne house.) What can be done more in *Samuels* honour? To bee buried is an honour; buried in ones owne Countrey, much; in his owne place, more; but to be so buried as *Samuel* was, in such a place, by such a people, with so many teares, so great a solemnity, this is *Samuels* happinesse, and the Saints honour. You see then our third Doctrine. 1 *Sam.* 1. 19. *V. Adrichom. of* רמה

An holy and profitable life ends in a happy and honourable death: life is deaths seed-time, death lifes harueſt: as here we sowe, so there we reape; as here we set, so there wee gather, of holinesse, happinesse, and of a blessed life, a death as blissefull. He that spends himselfe vpon God and man, shall at the last haue all the honour that Heauen and Earth can *Doct.* 3.

caſt vpon him. So *Samuel* found it, ſo *Iacob*, few men comparable to him in holineſſe, as few ſo honorably buried. So *Aſa*,
2 *Chron.* 16.14. *Hezekiah*, *Ioſiah*, *Dauid*, &c. but eſpecially for *Ioſiah* and *Hezekiah*, thoſe great reformers, thoſe profitable members, the Text takes ſpeciall notice of their Obſequies. *Ioſiah* hauing receiued his deaths-wound abroad, is brought home in his
2 *Chron.* 35.25. Chariot, and much honour attends him to his graue; he is buried amongſt his fathers and friends; all Ieruſalem, nay, all Iudah, and the neighbouring Townes are mourners; nay, not profeſſors onely, but Preachers too, as *Ieremie* is expreſſed. Theſe ſo mourned, as that their lamentation grew into a prouerb, *Zach.* 12. God and man concurred in this, that *Ioſiahs*
2 *Chron.* 32.33. name ſhould neuer die. And as for *Hezekiah*, the holy Ghoſt points vs to his life and death: in his life-time he was of greateſt vſe for Church and Common-weale; therefore when he dyed, Iſrael flockes to the buriall: and where is he buried? in the chiefeſt Sepulcher of *Dauids* ſonnes: and how? with greateſt honour; all Iſrael (ſaith the Text) and Iudah too met together to doe him honour at his death, 2 *Chron.* 32.33. Hee ſtudied their good in life, they his honour at his death: Thus a profitable life reſignes to an honourable death: thus are they honoured of all, that minde Gods glory, and the common good. A matter of leſſe maruell, if wee conſider three
1 *Sam.* 2.30. things: Firſt, that God hath vndertaken it ſhall bee ſo, *They that honour me, ſhall be honoured by me*, ſaith Truth and Honor it ſelfe; and *in the hands of wiſdome is honour as well as wealth*, *Prou.* 3. Secondly, all matter of diſgrace is remoued by death, life and ſinne in the godly die together: when God diuides the ſoule from the body, he ſeparates ſinne from both; ſinne for the puniſhment, he will not ſmite; ſinne for the ſtaine, that ſhall not blemiſh. Thirdly, hee ſwayes the hearts of men to thoughts of mercy towards his, when once departed; hauing firſt couered their ſinnes himſelfe, he wipes the remembrance of them out of the harts of men, & preſents them with a daily view of grace & vertue. Thus *Samuel* that was ſo much quarrelled in his life, is as much honoured in his death; when hee dyes, mans enuy dyes, his owne corruption dyes; God will ſee none iniquitie in *Samuel*, men after God ſhall doe the like.

And

And is this so? Then here we see what course must be taken, if wee will arriue at honour: men may dreame, to meet with honour in many pathes; they may thinke to make their name, by other meanes: but when they haue tyred themselues in seeking this, in by-pathes, as the young Students *Eliahs* body, they must with them seeke in Heauen, if euer they will finde. All honour comes from aboue, and there rests, where the God of honour places it: so that hee must be wonne by a godly life, before that honour can bee obtained. Beleeue it (Brethren) nothing mends the Name, but what mendes the Soule: *Nebuchadnezzar* may haue wealth, *Achitophel* wit, *Herod* speech, *Shebna* a Tombe, *Ahab* all, and yet be base and contemptible. *Doeg* may fawne, *Diotrephes* climbe, *Iezabel* paint, *Absalom* plot, and yet leaue their name as a curse: these, these things that grow out of the dunghill, or dust, will neuer build a name of honour, because they will neuer worke any life of grace. The onely way to honour is through vertue in the Heathens iudgement; a speech as true as Truth it selfe, if we vnderstand it of the exercise, not of morall vertues, but of sauing grace. A godly fruitfull life hath a fairer prospect towards honour, than all the aduantages in the world besides. Be one as poore as *Onesimus*, yet if *Onesimus*, that is, profitable, his name out-liues him: bee one as great as King *Iehoram*, or *Iehoiachim*, if he idle out his life, hee liues vndesired, hee dyes vnlamented. In the second of the *Chronicles*, Chap. 24. we haue two notable instances in one Chapter, to this purpose; the men are *Ioash* and *Iehoiadah*, the difference much betwixt them; the one was a King, the other a subiect: in life this odds; the one was truly profitable and godly, the other contrary: in death therefore thus they are differenced; *Iehoiadah* waxed old, the other was rotten, before ripe; next *Iehoiadah* dyed naturally, the other by a violent hand; *Iehoiadah* in the loue of all, the other in the hatred of his owne men; *Iehoiadah* buried amongst the Kings, the other denyed that honour: the reason? *Iehoiadah* (saith the Text) had done good in Israel, and towards God & his House, *Ioash* neither, what is the inference? Surely this, the memoriall of the righteous is blessed, the

*Vse.*

2 *King.* 2. 16.

2 *Chron.* 24.

name of the godly ſhall remaine for euer. God hath allowed both the good and the bad their portion; the righteous hath a double bleſſing, the wicked a double curſe vpon his name. The bleſſings are theſe; the name of the righteous is bleſſed, his memoriall precious, his name a perfume: ſecondly, his remembrance is for euer, *Pſal.* 112. The curſes theſe; the name of the wicked rots, it quickly comes to nothing: while it laſts, it ſtinks like carrion, and at laſt is left as a curſe behinde him, as *Eſay* ſaith. What we heare ſpoken, we ſee executed in all ages. Conſult with your owne experience, and tell me whether the names of Idolaters, Drunkards, Adulterers, Swaggerers, be not rotten and accurſed; in deſpite of all Titles, Offices, Policies, fauours whatſoeuer: when in the meane, the righteous (notwithſtanding all ſlanders, clamours, imputations, and aſperſions) is of bleſſed name and memory. And if ſo, feed vpon the Wind no longer, build Babels no more, lay no more foundations in Hell, whileſt you thinke to erect a building by flattery, baſeneſſe, dependencie, lying, ſwaggering, &c. but goe to the Lord of honour, for laſting honour; pray much, reade much, heare much; honour him in all the paſſages of his worſhip, and you haue his word for your preferment: and as for men, bee to them as *Iehoiadah* was, profitable, and they ſhall be to you as Iſrael to him, mercifull. Ah the fruitfull liuer findes mercy in his death, his conſcience fauours him, and heartens him vpon death it ſelfe: the Angels of God (thoſe Officers of Heauen) comfort him, and fetch him in all ſtate to his Crowne; the Lord of glory receiues him with all honour, and puts vpon him the glory of heauen; the Saints departed regard him as a part of themſelues, of Chriſt; the Saints liuing honour his name, and follow him to Heauen, with their loues and affections: the wicked haue a world of commendations for him, and the blind *Balaam* can ſay, *O that my end might be like his!* Thus honor, and happines (and nothing elſe) abide vs hereafter, if now we can lay forth our ſelues to God and mans aduantage. But for the wicked, who beſtow themſelues in the world, like Drones in the Hiue, who either haue no calling, or doe no ſeruice, and towards God ſo demeane them-

*Prou.* 10.

*Num.* 23.

themſelues, as if they were his betters; ſcorning his children, ſcoffing at his Word, trampling vpon his Name, his Sabbaths, his Worſhip; let them neuer deceiue themſelues, their names ſhall rot, they ſhall find no fauour in death, their conſciences ſhall brawle them out of all quiet: men ſhall rifle into their liues; their whoredomes, treacheries, villanies ſhall flie thorow the world; euery drunkard ſhall ſit vpon them; euery rake-hell iudge them, cenſure them, libell them. In the meane, whileſt that the name is thus torne below, the ſoule is brought before the Iudge, conuicted, committed to hell, couered with ſhame, deliuered vp to euerlaſting contempt. O then be not curſed, but bleſſed: be happy, be honoured, bee well thought of in life, well ſpoken of after death; be righteous, be humble, be ſeruiceable; this is the way as heauen tells vs; a *Samuels* life will draw on a *Samuels* death, nothing elſe.

2

In a ſecond place, let this afford a double comfort to fruitfull members, and faithfull Chriſtians: Firſt, for themſelues, let them know that the world will change ere-long; the wicked, who haue now the applauſe, muſt downe; the godly, who as yet are vnder ſhame, ſhall ſhine. The wicked (as one ſpeakes) are like hawkes, of great eſteeme whileſt liuing; but after nothing worth: the godly (on the other ſide) are compared to tamer fowles, which are huſht forth, and little heeded whileſt liuing; but after death are brought into the Parlor: Semblably, in the dayes of life, impietie hath the hand: after death, the difference is as much betweene *Saul* and *Samuel*, *Ioaſh* and *Iehoiadah*, as betwixt the Faulcon & Capon, Hawke and Hen. Yeeld then (beloued) to the worlds ſonnes; let them haue the place, giue them leaue to ſpeake; the time will come when honour ſhall know its home, and innocencie haue its Crowne: all the wiles in the world ſhall not keepe the wicked from contempt; nor all the wits in hell the godly from honour. *Samuels* name may be ouer-caſt and clouded for a time, but in the end his light will ſhew it ſelfe. Whileſt he is preſent, he is not valued, his ſonnes were naught, his place meane, his gouernment vile: but this is *Samuels* honour, when gone, he is miſt; when dead, he is lamented; all Iſ-

*Franzius in his hiſtor. Sacr.*

rael

rael ſtriues to doe him all honour: Bleſſed bee that life, that ends in ſo glorious a death; thrice happy that man, whom Angels, God, and all men doe ſtriue to honor. Next for the godly, friends they haue, wherein to comfort themſelues, forasmuch as a holy life empties it ſelfe into an honourable death. A true Chriſtian may trauell in life vnder troubles and contempts; but marke his end, and you ſhall finde (as peace, ſo) honour. When he is buried, a true and honourable Funerall is ſolemnized; men mourne, not in the face, but in the heart; reſpect him not in ſhew, but in truth; their conſciences reuerence him, their ſoules finde a miſſe of him: the Angels of Heauen man him in a goodly traine to Heauen; the Saints on earth follow him with greateſt affections to his graue: ſeuen, nay, thrice ſeuen yeares after the Funerall he is not forgotten. Thus are the men whom the great King loues, honoured: if any of ours haue performed ſuch a life, that he hath attained to ſuch a death, there is no place for repining. If God ſlay *Aarons* ſonnes, he muſt be ſilent: if he honours ours, ſhall wee murmur? What, ſhall *Bethuel* part with a daughter; *Laban* with a ſiſter, for an *Iſacks* ſake? Shall *Barzillai* in his age part with his ſtaffe, his ſonne, when he is to liue in *Dauids* Court? Shall men and women beare with patience the abſence of deareſt friends, when it is for their outward preferment? and when Chriſt would marry a child, preferre a friend, aduance our acquaintance, ſhould we ſtand off? No: if this be the worſt that death can doe to the godly, to ſtrip him of his rags, and cloath him with robes; to free him from all contempts, and poſſeſſe him of greateſt honours; to redeeme him from all ſhame, and to crowne him with glory in the hearts, mouthes, conſciences of men, in the face of Heauen and earth: lets neuer frowne vpon friends departure, but rather ſee (if poſſible) the meſſenger of this good tidings, & bleſſe the Lord for our aduancements in theirs. Indeed (beloued) we weepe too faſt, when teares denie ſight of mercies: in the death of *Samuel* there is gaine to him, as wel as loſſe to vs; both ſhould be remembred. I know many preſent ſenſible of the one; I ſhall be wrongfull to conceale the other. Truth it is, there is fallen a great man in Iſrael: But how fallen? like *Abner* vpon a violent

*Leuit.* 10.

2 *Sam.* 19.

lent hand? or dyed he like a foole? Was he vnſenſible of his eſtate? Were his hands, his mouth, his heart tied? Was his end without honour? No brethren, he died in a full and ripe age, when the Lord had made the moſt of his life; he died in peace, he died with hopes of life in his heart, with words of grace in his lips, and his Sunne did ſet in the higheſt point, in greateſt brightneſſe: time, place, manner, company, men, Angels, God, and all conſpired together, to doe him all honour in his death. Bleſſe the God of all ſpirits for this, all ye that are intereſſed in the ſame profeſſion and Religion. Bleſſe the Lord for this, that he ſo died, in ſuch a place, in ſuch a time, in ſuch a ſort, as the Deuill hath receiued a foile, and Religion grace and honour by it. And thus Iſrael hath done his part in mourning, in burying *Samuel* at his houſe at Ramah.

*Vt eſſe Phœbi dulcius lumen ſolet tam iam cadentis.*

Now where is *Dauid*? Soone after *Samuels* death, you find him in the Wilderneſſe of Paran; and this clauſe is like a corner ſtone, of double vſe, it cloſes one courſe, and begin-neth another. This Paran was a Wilderneſſe, vaſt and feare-full, mountainous and rockie; hither *Dauid* eſtſoones repai-red, when by *Saul* he was perſecuted: But why at this time? truly now he hath fewer friends than before. *Samuel* hee much vſed before, as the ſtory ſheweth vs: but now *Samuel* is gone. Now againe hee hath more enemies than before; *Saul* will be more bitter: falſe friends will be true enemies; yea, now Ramahs refuge (perhaps) will yeeld perſecutors, and *Samuels* ſonnes as like to hurt as harbour him: ſo that it is time for *Dauid* to flie. I ſhould doe you the greateſt wrong, to purſue my meditations at large: giue mee leaue to minde you of my thoughts, and I will fauour your patience. What a ſhame is it for Iſrael, for Ramah, for *Samuels* houſe, that when the old man is gone, *Dauid* dare ſtay no longer amongſt them? O what a ſhamefull change is this? what a blemiſh to *Samuels* ſucceſſors? to all the Countrey? You that be in Iſrael, ſuruiuing *Samuel*, take vnto you the heart, ſpirit, and courage of *Samuel*: when perſecuted *Dauid* comes vnto you for ſuccour, driue him not into the Wilderneſſe; and let the friends of *Samuel* continue the life of *Samuel* in their houſes and behauiours. Ramah was a City of refuge for di-

ſtreſſed perſons, an habitation for the Leuites, a College for the Prophets, thither *Dauid* was euer welcome; for *Dauid* to be thruſt out by *Doeg*, to bee courſed from Ramah into the wilderneſſe of Paran, is ſuch a blemiſh to the place, as can neuer be waſhed out. But why (to goe on) feares *Dauid* more now than before? good reaſon: *Saul*, and all like *Saul*, will now ſhew themſelues, and turne the inſide outward. *Samuels* death is twice mentioned, and either time a ſhrewd pranke of *Sauls*: firſt hee perſecutes *Dauid*, as here; ſecondly, hee runnes to Witches, 1 *Sam.* 28. 3, 7. In *Samuels* life time Witches went downe: but when *Samuel* was dead, *Saul* can relliſh ſorcery well enough. Thus the thoughts of many heart will be diſcouered vpon a *Samuels* death; let *Iehoiadah* be buried, and *Ioaſh* will come to his bent againe. Let *Salomons* head be once laid, good men, wiſe men, a fathers friends will be neglected; greene heads, worthleſſe perſons ſhall be entertained: *Roboboam* would not haue done ſo in *Salomons* dayes; but he is dead. Looke to it, looke to it (my brethren) all ye that haue profeſſed loue, zeale, religion in *Samuels* dayes, that now ye ſhew not *Sauls* ſpirit; be ſetled, be reſolute ſtill for God, for the Word, for profeſſion, ſith the precept and the promiſe, and the promiſer and heauen promiſed, ſtands as they did. If now any of you ſhall ſteale from God, and flie to the enemie; ſhall giue ouer his profeſſion, and turne perſecutor, ſcoffer, &c. he proclaimes his owne hypocriſie: God from heauen proclaimes him a traitor, and will follow him with a *crying conſcience, and reſtleſſe heart, till he hath laid him as low as hell.* But whither flew *Dauid*? A poore refuge he hath, yet ſome, though *Samuel* be dead, yet he hath a ſhelter, ſuch as it is; *Dauids* life hangs not wholly vpon *Samuels*. The ſinners of Sion now opened vpon him, and followed him with full crie. Now his friend is gone, now his God is dead, now wee will bee vpon him, &c. Vpon him? fooliſh men: his God dead? *Dauids* God liues, though *Samuel* be dead. His friend he hath loſt indeed, but not his father; hee muſt no more to Ramah, but in Paran; there be rockes, houſes, in heaven there is a rocke that will neuer faile; bleſſed be the Lord for this comfort; when the deuill roares, and the wicked

ked rage, his *Dauids* are carried vpon wings into the Wilderneſſe, where they finde a place. What ſhall I ſay more? *Samuel* goeth to heauen, *Dauid* muſt abroad, both muſt from Ramah: ſee what death can doe, it maketh a diuorce betwixt deareſt friends. What of that? Therefore truſt not in friends, therefore dote not vpon friends, therefore call vpon friends whileſt preſent, and ſay, This child muſt ceaſe to be my child, this father to be my father, &c. we muſt be to one another, as if we had neuer beene with one another; and therefore thinke of a departure. Therefore (in the ſecond place) make ſure Gods loue, get him to be thy friend, and that friendſhip is impregnable. Children thou maiſt loſe, and wife, and parents, and friends; death can ſweepe away theſe: but thy God thou canſt neuer loſe, if once at league with him: come what will come, he will be euer for thee, euer with thee; if in priſon, he will be there; if in exile, there; if in the ſeas, there; where thou art with prayers, he will be with comforts. And therefore, if a ſeruant get this Maſter; if a child, this Father; if a widdow, this husband; and then though all friends dye, yet thou ſhalt liue ſo long as the heauens laſt, and Chriſt Ieſus liues; and liue in peace, and dye in hope, and riſe with ioy, and reigne in glory.

Thus Iſrael and we haue brought two *Samuels* (theirs and ours) to their lodging; both faithfull in their places, honourable in their deaths; both ſo neere in agreement, that in the ſtorie of the one you may reade the life of the other. My Text here ends it ſelfe, and proceeds no lower into a particular commendation of *Samuel*; and therefore if I follow my Text, rather than the times, it will not be offenſiue. Indeed, *Samuel* is like to ſuch fruit as is ripe, and good when it is gathered, yet better if it lye a while: let him haue a time of mellowing, now he is gathered; and his owne worth and our want, will ſet him farre beyond all verball praiſes. In the meane lets turne our ſelues from praiſing man, to praiſe that God, to whom the praiſe of all that is praiſe-worthie is onely due, &c.

*FINIS.*

Postscr. *I Was requested to inlarge and refine these points, but I find so much written of these arguments already, that were it not more to satisfie others than my selfe, thou shouldest not (Reader) have been troubled thus long. If thou canst get any thing by these broken Notes as they be, doe; if God ever make me able to doe thee a better turne in any other kinde, I will. In the meane, the blessing of God be upon us and our Church.*

# FINIS.

# THE DRVNKARDS CVP.

By Master HARRIS, Pastor of *Hanwel*, and Bachelor in Diuinitie.

ESAY 5. 22.

*Woe vnto them that are mightie to drinke wine, and men of strength to mingle strong drinke.*

Bern. Apolog. ad Guliel. Abbat.

*Quæ in vestris laudabilia sunt, laudo & prædico: si quæ reprehendenda sunt (vt emendentur) vobis, & alijs amicis meis suadere soleo, hoc non est detractio, sed attractio.*

LONDON,
Printed by the Assignes of *Thomas Man*, &c. and are to be sold by *Iohn Bartlet*, at the golden Cup in the Goldsmiths Row in Cheape-side. 1630.

# TO THE RIGHT HONOVRABLE, AND Right Worſhipfull, his Maieſties Iuſtices of the Peace neere about *Hanwel* in *Oxfordſhire* : the Author wiſheth euerlaſting happineſſe.

RIght Honourable, and right Worſhipfull, may it pleaſe you to heare whileſt I giue my reaſons : firſt, for the publiſhing; ſecondly, for the dedicating of this ſmall worke to your honourable ſelues.

Two great Commanders ſend theſe papers (to diſpatch the firſt) to the preſſe, Hope, and Feare; Hope of doing ſome good, whereof I leſſe deſpaire now than heretofore, ſith already ſome encouragement is giuen, and the Drunkards diſeaſe not found beyond Gods cure. 1

Feare, leſt this our Countrey be ouerflowne, with drinke firſt, and with plagues next, if we in the Miniſterie, and you in the Magiſtracie, hold our ſelues ſtill quiet. The ſinne now vnder cenſure, hath (I know) beene often encountred, both with the Word and Sword : but (I know not how) Hydra-like it gaines head by its wounds, and ſprouts faſter, and ſpreads farther by cutting, like a pruned hedge. There is (they ſay) an Art of drinking now, and in the world it is be- 2

come a great profession; there are degrees and titles giuen vnder the name of Roaring boyes, damned crew, &c. there are lawes, and ceremonies to be obserued, both by the firsts and seconds, &c. there is a drinking by the foot, by the yard, &c. on the die, on the knee, &c. a drinking by the douzens, by the scores, &c. for the wager, for the victorie, man against man, house against house, Towne against Towne, and how not? There are also termes of Art, fetched from Hell (for the better distinguishing of the practitioners) one is coloured, another is foxt, a third is gone to the dogs, a fourth is well to liue, &c. but none is drunken, that is as odious here, as Adulterie in that state, wherein no body is chaste.

These vnsufferable abuses abroad, made mee to thinke of home, and resolue of meeting the enemie vpon the frontiers, rather than in our Townes, and of repelling him timely, rather than of trusting to a *firmæ ciectione*, when he had gotten possession. The truth is, wee are rather too late, than too early; our Townes are already surprised, our men so wounded, that some reele in the streets, some are taken vp little better than dead in the high wayes. In this surprisall vnder mine owne view, it behoues mee to doe the office of a watchman, and to blow the Trumpet: and thus I haue dealt truly with you in the first point, I expect neither profit, nor credit, nor thanks for my paines in this kinde: onely I tooke the Philosophers counsell, who wisht mee to prize conscience aboue applause. What may be obiected against my resolution, my selfe foresees, and the Reader in due place (lest this Epistle proue monstrous for length) shall vnderstand. Now for the second, why this Sermon

*Conscientiæ satisfaciamus, nihil in famam laboremus.* Seneca.

(such

(such as it is) should flie to you, it is not hard to diuine, your interests being so iust and great both in the man, and matter: for my selfe, I acknowledge my debt to be great, as to some of your ranke on the other side the shire, so to you all generally on this: my place binds me to call vp some of you, and for the rest, kindnesses receiued are bonds all. I am not ignorant how some of you haue pleaded my cause more than once, when my speeches with *Hannibals* haue bin charged with two sore faults, *viz.* for being too true, and too free: neither may I forget, what iourneyes and paines haue beene vndertaken to doe me good by others, and what acceptance my poore paines and person haue found with all. All which courtesies I know not how otherwise to answer, but only by acknowledging the debt, and by admonishing you of a duty. For the matter, I know not at what bench to commence a suit against Drunkards, if not at yours; you are as stakes in a hedge, that must keepe all from reeling, the Captaines of the Prouinces that must giue the victorie, and the very men to whose cognizance this abuse most properly belongeth: to you (me thinks) I may apply the words of *Mordecay*: If you altogether hold your peace at this time, deliuerance shall be from some other place: but you, and your fathers houses shall be destroyed, &c. And who knowes whether you are come to this honour for such a time as this? Yea, wherefore hath God aduanced you, your Prince entrusted you, wherefore haue you taken vpon you the place, name, oath of Iustices, but for such like seruices? Perhaps you will tell mee, that wee in the Ministerie are in some part of a fault, for not crying downe the sinne, and catechising our

Sir W.P.

Sir T.Ch.

people better. If ſo, mine anſwer is ingenuous: I am content to owne ſome part of the blame, ſo you will paſſe an equall ſentence betwixt all offenders. I will not excuſe our ſelues, the Commons, the poore, vnder-officers, &c. nor can I on the other ſide excuſe the behauiours of too many Gentlemen. I am deceiued, if foure things in ſome of them haue not beene ſome occaſion of drunkenneſſe in this Kingdome.

1 *Hæc vobis, non de vobis, vt ali.* Bern.

The firſt is want of Hoſpitalitie: time was, when the poore traueller was ſure to finde in moſt Townes of marke, two Innes to drinke at; the one the Mannor houſe, the other the Parſonage houſe: now men are knowne by their houſes, not the houſes by the men (as one of that ranke complaines:) the Maſter of the houſe flies, and ſometimes carries behinde him a peece of the Church too; and by this meanes the Mannor is without drinke, the Parſonage without mault, and then what followes? trauellers muſt needs haue drinke, therefore there muſt be Alehouſes; and what will follow next, who knowes not?

2 The ſecond is want of vpholding tillage and huſbandry: worke the husbandman out of his dwelling, (either by turning him to a rackt-rent, or by ſending him to looke a dwelling in ſome market towne) and what becomes of him? either he turnes Badger, or Maultſter, as knowing none other trade; which two callings ſymbolize very much with that of the Alemans: and how many by their Landlords are thus vſed? Our bigger townes, which (by this meanes like *Antiochus* his Armie) are fuller of mouthes than hands, are ſtrong euidences.

3 The third is want of gouernment in particular families. Were I to ſeeke a Tobacconiſt, I would as ſoone

ſoone looke him in a Gentlemans houſe, as in any mans. In truth, where more abuſe, than in ſome ſuch places? who more outragious in Innes, Tauernes, Alehouſes, than either the maſter or the men? If only Tinkers, and Pedlers, and Beggers frequented ſuch houſes, a Conſtable, or Officer mought be heard, an In-keeper might be a maſter of his owne houſe: but drunkenneſſe finds ſuch friends and patrons, that neither the one nor the other ſort dares ſpeake a word.

The fourth and laſt thing more neerely concernes your owne callings, and that is want of due ſeueritie; the goodneſſe of your natures, and educations, inclines you to mercy; a moſt ſweet grace, if it be not miſtaken, and miſplaced: but (alas) tis no mercy to ſuffer Locuſts to eat vp the childrens bread, and to turne in ſwine to the labourers drinke. I am heartily ſorry to ſee how many good natures are deceiued with this counterfeit of mercy, when Iuſtice ſhould take place againſt both places and perſons offending. Hath any man offended? If he be poore, tis mercie to ſpare him; if great, tis pitie to diſgrace him. Hath any houſe? alas, if you pull downe their ſigne, they can not liue, the towne muſt keepe them: ſo mercie keepes vp ſignes, and (which is worſe) ſets them vp too. Hath a Seruing-man ſpent his ſtrength and time? tis mercy to make him a paſſe, and giue him a licence to ſell Ale: hath he been wilde and diſhoneſt? in mercy licence him, to keepe him true and honeſt: as *Iulius* made one Cardinall, to keepe him ſound and vpright. Now ſurely a Cardinals hat againſt hereſie, and a ſigne-poſt againſt diſhoneſtie, are medicines much at one. Oh ſtiffen your ſelues againſt this melting counterfeit, and ſuffer not the cries of a

4

*Iulius* 3.

ſwine,

ſwine, the intreaties of a ſeruant, of a friend, of a Gentleman, of a fellow Iuſtice, to tie your hands from ſmiting a ſin ſo prouoking. The Lord in mercy, both to you and vs, hath confined you (ordinarily) to your own Countrey and Countie, he hath giuen you with good *Vzziah* to loue husbandrie, hee hath wrought in you ſome deale of care of your owne families, ſome zeale for the common good: you haue proceeded to ſome degrees of roundnes againſt this ſin, we thankfully acknowledge what is done, and cry ſtill in your eares, as the Smith in the Landgraues, when he thought him too milde, *Dureſcite, dureſcite.*

There is a cruell mercy, ſaith one; there is a pious crueltie, ſaith another: reiect that, embrace this yet more and more: and (if it be poſſible) eaſe the Lord of contempts, his Anointed of complaints, your Countrey of a burthen, your ſelues of trouble and of danger. You often complaine of baſtardies, ſheepe-ſtealers, hedge-breakers, quarrellers, and the like: will you be eaſed of theſe diſeaſes? Beleeue it, theſe gather into the Alehouſe, as the humors doe into the ſtomacke againſt an Ague-fit; take them there, driue them thence with ſome ſtrong Phyſicke, and you heale our Townes and Corporations of infinite diſtempers all in one. I haue exceeded, I craue pardon, and beſeech the Lord to make you ſtill and ſtill to doe worthily in Iſrael.

*In all Chriſtian ſeruice to be commanded,*

ROB. HARRIS.

# To the honeſt Reader.

*READER, I muſt now be beholden to thy patience, not only for the manner of writing, but for the matter written of. To declaime againſt ſuch a ſinne, in ſuch an age, and ſuch a Church, will ſeeme a practice needleſſe, vnmannerly, vnſeaſonable, all in one: needleſſe, becauſe enough is ſaid already of this argument: vnmannerly, becauſe it is an ill bird that defiles her owne neſt: vnſeaſonable, becauſe experience hath taught vs (in many a* Feuerdentius *and* Fitzimond) *how ready the Papiſt will be, to caſt the ſhame of ſome vermine into the face of our whole Church. But giue leaue to anſwer all in order.*

1. *To the firſt, I anſwer by way of grant; It is true, others haue written of the ſame ſubiect: ſecondly, by way of inſtance; I haue not ſeene their writings, nor are they very obuious; if they were, yet ſuch a diſeaſe needs a Councell, and College of Phyſitians.*

2. *To the ſecond thus: Firſt, I know no Church vnder heauen fuller of learning and holineſſe, than ours in England: ſecondly, neuertheleſſe, I know no field but it hath weeds, no floore but it hath chaffe, no mine but it hath droſſe, no body but it hath excrements: and thirdly, to reprone theſe as freely, as they ſhew themſelues clearely,* See the Prophets and Apoſtles, and Fathers of both Churches. *Non arcana retego, &c. Bern.*

*was once the practise, and honour of our Fathers; and therefore no errour in us now, so long as we rather plaster open blaines, than discouer secret slips.*

3. *As to the third: It were pittie if vice might not correct sinne. Romanists fault our diet: aske them what they were,* [a] *who held sobrietie to be none other thing than humour and singularitie,* [b] *religion and good fellowship to be termes conuertible: aske them of what age and sect their* [c] *Poets spake, when they spake most against drunkennesse.*

*Aske them whether intemperancies of this nature be not (by their* [d] *Case Diuinitie) to be ranked amongst venials; and more particularly whether there were not a* [e] *Schoole-man too, who as all aduentures would make drunkennesse-veniall.*

*Aske them whether they neuer viewed the head and the belly of their owne body, and whether (not to speake of inferiours) they neuer heard of one* Nicholas *the fifth, or* Leo *the tenth, or* Iohn *the twelfth* (aliàs *the thirteenth.*) *Surely these Popes were merry fellowes in their generations, chiefly the last, who had a great deale of wrong, if he neuer drunke a health to the* [f] *Deuill himselfe. Thus if these open their mouthes, thou knowest how to shut them againe: for thy selfe and others (that be ingenious) more words need not. I haue said, doe thou reade, and so remaine mine, as I*

*Thine in the Lord;*

Rob. Harris.

*Hanwell, April 22.*

[a] Si casum aliquis aut frugalis in collegio; singularis, insanus, &c. dicitur. Clemang.

[b] Ibi maior putatur religio, &c. Bern. ad Will. Abb. Clun.

[c] Ebrietas placet, &c. & O menachi vestri stomachi, &c.

[d] V. Azor. Agraphijs, & others, &c.

[e] This is said to be Bonauenture. V. Fr. White, of whose trust I take this last.

[f] V. Luitpr. l. 6. per tot.

# THE DRVN-KARDS CVP.

Esay 5. 11, to 18.

Vers. 11. *Woe vnto them that rise vp early in the morning, that they may follow strong drinkes, that continue vntill night till wine inflame them.*

12 *And the harpe and the viole, the tabret, and pipe, and wine are in their feasts: but they regard not the worke of the Lord, neither consider the operation of his hands.*

13 *Therefore my people are gone into captiuitie, because they haue no knowledge; and their honourable men are famished, and their multitude dried vp with thirst.*

14 *Therefore Hell hath enlarged her selfe, and opened her mouth without measure: and their glory, and their multitude, and their pompe, and he that reioyceth, shall descend into it.*

15 *And the meane man shall be brought downe, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.*

16 *But the Lord of Hoasts shall be exalted in iudgement, and God that is holy shall be sanctified in righteousnesse.*

17 *Then shall the lambs feed after their manner, and the waste places of the fat ones shall the strangers eat.*

AS before, so here we receiue some Sermon notes: the Preacher is *Esaiah*; the hearers, *Iudah* and *Ierusalem*; the Sermon, worthy such a Teacher, an incomparable Prophet: trace him, and you shall finde him still like his noble selfe, most pithy and powerfull in his applications.

1 As for his Auditorie, Iudahs ſinnes admit a double aggrauation: one from Gods vnutterable kindneſſe vnto them, deliuered in a ſtately manner, in the fore-front of this Chapter.

2 Another, from the qualitie and multitude of their tranſgreſſions againſt him, diſpatched in the reſidue. Theſe ſinnes of theirs, for number, proue many; for nature, heauy. The Prophet hauing firſt wrapped them vp in a parable, now vnfolds them, and ſo makes good the generall charge by particular inſtances. The firſt inſtance againſt them is, an vnſufferable abuſe of their wealth and plentie, partly in the getting, and partly in the ſpending. In the getting, they ſerued no other maſters than theſe, Couetouſneſſe and Ambition; ſtill hauing, ſtill crauing: and therefore they ſhould receiue no better wages, than emptineſſe and baſeneſſe. In the ſpending, they were as riotous, as in the gathering, couetous: and of this latter ſinne they are now indited. Where firſt our Prophet layes downe the offence: ſecondly, paſſeth ſentence. The offence is in a word, abuſiue drinking, (the abuſe of eating not excluded, as appeares, verſe 17.) This ſinfull drinking is deſcribed by the matter, wherein the failing was, and by the cauſes and effects thereof. The cauſes or parties offending, are ſet forth by three actions: firſt, they riſe early, and are vp in the top of the morning on this errand, wherein they are but too too diligent, and vnſeaſonable, contrary to the rules of temperance, and cuſtomes (as it ſeemes) of their owne countrey.

Verſ. 1. to 8.

Verſ. 8.

Verſ. 9, 10.

Verſ. 11.

*Vid. Sanct. locum.*

Secondly, being vp, they like not loſſe of time, they purſue (ſaith the text) the liquor from cup to cup, from houſe to houſe, from towne to towne.

Thirdly, when they are at it, they are no flinchers, they ſit by it from morning to euening, or (as the words will alſo beare it) from one dawning of the day to another, they ſit compaſſe: theſe be the parties ſpoken of, and ſpoken againſt, vnder the name of drunkards, if *Eſay* can iudge.

And ſo *Muſcul. adhs.*

The ſecond thing, is the matter and ſubiect of this abuſe,

[*ſtrong*

[*ſtrong drinke and wine*] the fruit of the vine, and of other both trees and graines: for the Prophets word is very large, and containeth all drinkes of ſtrength beſides wine (in this place) whether ſimples or compounds, whether of fruits (ſtrictly ſo receiued) or of corne; as Cydar, Perry, Beere, Ale, &c. none of theſe came amiſſe, ſo they were of ſpirit, only becauſe they drunke not out of need, but luſt; not for health, but delight; therefore they would haue it right: and this is the ſecond thing. שבל

In the third place follow the effects (at leaſt, companions) of this miſplaced drinking.

*Wine* (thinke the ſame of other liquor according to their ſtrengths) inflames or purſues them. Indeed it doth both; it inflames the bloud, and caſts into feuers (as the word would ſeeme to import) it inflames the ſoule, and fills that with luſts as hot as hell; it inflames the whole man, and cauſes a dropſie and ſtrange thirſtineſſe; and with all, it purſues the man as faſt as he purſues it, forcing him ſtill vpon more and more, and filling him with thoſe ſuckers and horſe-leaches, that neuer ceaſe crying, Giue, giue. 1 דלק

*Wine* (and drinke) thus abuſed, carry a man quite out of his reaſon and occaſions, and makes him ſo ſenſuall, that he ſhall minde nothing but his luſts, the Harpe, Viole, &c. 2 Verſ. 12.

Their drinke or feaſt (ſo the Hebrewes call their feaſts in thoſe hot parts) where more was drunke than eaten: ſo with greater reaſon may *Eſay* call the drunkards banquet, whoſe bread and fleſh, whoſe firſt and ſecond courſe is drinke, and little elſe than drinke: as if he ſhould ſay; They feed vpon pleaſures; after drinke, they call for muſicke; after one Inſtrument, for another; the Harpe for my money (ſaith one,) the Viole for me (ſaith a ſecond,) the more the merrier (ſaith the third:) all, all, lets haue as many Inſtruments here, as *Dauid* made for the houſe of God (ſay the reſt) and lets be merry, and hang ſorrow. Thus wine ſets men vpon a merry pin, ſo that they care not what they ſpend, what they doe to giue fleſh content. *B.c. 56. vii.*

Thirdly, this makes a man vtterly forgetfull of God, ſo

that neither the workes, nor working of his hands be regarded, that is, neither shall the Lord be acknowledged in the first making, nor regarded in the present disposing of his creatures, either by way of mercy, or of iudgement. Drinke will beſot, that a man shall haue no leasure or power to consider, by whom, and why these creatures (thus abused) were made; by whom and why they are either multiplied or substracted: but the drunkard being drowned, and buried in wine, and mirth, layes downe all thoughts of a God, of a Iudge, and sets all at six and seuen.

Thus you haue the sinne, and sinners here endited. This Noble-man, this man of God, hauing thus followed them thorow all their haunts and Ale-houses, and told them from point to point, what they did and said in the middest of all their cups and quaffings; now rises vp, being full of the spirit of the Lord, and iudgement of his God, and proceeds to sentence.

*The second part of the Text.*

THis sentence was in grosse proposed in the entrance; so soone as *Esay* thought vpon these beasts, fire was in his bowels, and hee discharged a woe vpon them: but now he descends to particulars, and enlarges his woe in this sort.

Vers. 13. First, he resumes and repeats the cause of their miserie, as Iudges vse to doe when they giue sentence, [*therefore*] and [*because they haue no knowledge*] that is, for their riot and excesse (together with the companions and effects thereof) which hath resolued it selfe into vtter brutishnes, insomuch that they haue out-liued all vnderstanding: for this cause (saith the Lord by his Prophet) I will punish them.

Secondly, he deliuers the sentence in the parts and effects of it: the parts and parcels of the punishment and sentence are three. First, *captiuitie*; (the storme that fell vpon their kinsmen of Samaria, much about this time) this they were as sure of, as of the coats on their backs: and therefore the Prophet speakes accordingly, [*they are gone, &c.*]

Secondly,

Secondly, ſcarcitie and famine, the ordinary companion of warre, and harbenger (if not attendant) of captiuitie.

Thirdly, death, which vſually followes the Campe, and reignes in that Citie, which the enemy hath blockt vp, or begirt with ſouldiers. Theſe are the particulars of their puniſhment and ſentence; which how they were made vp, they poore ſoules felt, and wee may reade. For the famine and peſtilence, *vid. Ioſ. antiq. l.* 10. *c.* 10.

The laſt thing followes, the effects of this doome and execution.

Firſt, in reſpect of the delinquents, the Inhabitants of Ieruſalem and Iudea, euen the chiefeſt of them. Verſ. 14.

Secondly, in reſpect of the Lord who cenſures them. For the execution of theſe, *V. Ier.* and *Kings.*

Thirdly, in regard of the creatures by them abuſed, which ſhould feed themſelues and others, according to the firſt inſtitution, and not be any longer, either ſubiects of vanitie, or inſtruments of euill; contrary to that goodneſſe which the firſt creation and diuine inſtitution put vpon them. Verſ. 15. Verſ. 16. Verſ. 17.

Thus you ſee the heads of a Prophets Sermon: had you heard this Orator himſelfe preſſing theſe things in his owne words, with his owne affections, your hearts would haue melted in your bodies: but we muſt doe as we may. For the manner, and for the matter, we will not dwell vpon all that is offered, but haſten to that which (after the Prophet) is by vs chiefly intended. He begins (you ſee) with a woe; and though he were a Courtier, and a Maſter of ſpeech, to whoſe elegancies, the roarings and rowlings of *Demoſthenes* doe no more anſwer, than the confuſed noiſe of waters in one age, to the ſweet voice of Harps in another in *Iohns* Reuelation: yet he knowes how to curſe as well as bleſſe, chide as well as comfort; and can ſpeake warre to a rebell, as well as peace to a friend; and if this were no impeachment, either to his breeding, or his writing, (who therein neuer met with his match, vntill S. *Paul* ſet pen to paper for Rome) I ſee no reaſon why any Teacher now ſhould be reputed rude in ſpeech and behauiour for the like practices vpon the like occaſions. Chap. 14.

Againe wee ſee in this moſt heauenly Teacher, a woe in readineſſe

readineſſe for euery diſobedience, a woe for the oppreſſor, verſe 8. a woe for the preſumptuous ſcorner, verſe 18, 19. a woe for the vnrighteous Iudges, verſe 20. a woe for the proud, verſe 21. a woe for the drunkard, verſe 22. as here: ſo that euery ſinne hath its burthen; and if one alone will make one wofull, what will many? what all? when they meet in one.

*Andab. mor.* Thirdly, *Eſay* deales not his woes & blowes at randome, fighting (as they ſay of ſome) in the darke, but as a valiant champion, he encounters the enemy in the face, and oppoſes to the ſinnes of his time & nation, with greateſt vehemencie; and herein indeed lies the wiſdome and faithfulneſſe of a Teacher: then, and only then ſhall he proue himſelfe ſincere and vnpartiall, when he ſhall hold his courſe in the heauens (where being a ſtarre he is placed) notwithſtanding the encounters of contrary orbs and motions; vpon this ground *Eſay* then, and I now, ſet vpon this monſter, drunkenneſſe, it being now as ſhameleſſe, as then it was fearleſſe: paſſing therefore all other particulars, lets faſten vpon that which the words doe with their fulleſt ſtreame carry vs vnto, and there confine our ſelues to this one propoſition: Abuſiue drinking is a very dangerous ſinne. This point requires no great ſtore of paines, or words of explication, wee are all agreed thus farre: Firſt, that euery action of nature, both as it is an action, and as it is naturall, is good. Secondly, that the very ſame action, which is in it ſelfe naturally good, (being miſplaced, and ill managed) becomes morally bad. Of this nature is the action now in queſtion: Man is no more to be faulted for drinking, than for thirſting, than (in ſhort) for being a liuing and a ſenſible creature; only actions of this kind (being not ſimply and abſolutely good, but in a reſpect) may eaſily and accidentally become bad. Drinking then is not ſimply condemned; but (ſo) drinking, that is, ſuch drinking as *Eſay* ſpeakes of (in a word) abuſiue drinking: but of the words enough. For confirmation of this point, me thinks we need not ſay any thing, if it be a ſinne (ſo) to drinke, then muſt it needs be dangerfull; and if it be the abuſe of a good thing,

Doct. 1. propounded.

Doct. 2. expounded.

*V. Chryſ. ad pop. Ant. hom. 71. & alibi, vinum Dei opus eſt, ebrietas Diaboli.*

Doct. 3. confirmed.

thing, then will it alſo proue ſinfull: but it muſt be a very faire Print that the Drunkard can read, and prooſes muſt be very cleare, elſe he cannot taſte them, (ſo I ſpeake, becauſe he weares his eyes in his tongue) and therefore wee muſt ſtand to proue the ſnow to be white, and to ſhew, that howſoeuer drinking be needfull, yet the abuſe of drinking is both ſinfull and hurtfull, nay, exceeding perillous.

Thus then wee firſt reaſon from authoritie: That which God curſes, and ſmites with heauy iudgments, that is a dangerous ſinne; he both curſes and ſmites diſordered drinkings, therefore this is a dangerous ſinne. The curſe we may finde written in bloud, in many places of the word; Woe to drunkenneſſe (ſaith *Eſay:*) Woe (ſaith *Habacuck:*) Woe (ſaith *Salomon:*) Howle ye drunkards (ſaith *Ioel:*) Weepe ye feaſtmongers (of this kinde) ſaith *Iames*. And which of Gods ſeruants hath not a woe in his mouth to throw at this ſinne? The iudgements and executions we meet withall, in ſtories of all ages, and writers of all ſorts: but what ſhould we run into particulars, when we finde and perceiue two worlds of people to fall vnder the curſes due to this ſinne in part? Abuſiue drinking holp to drowne the firſt world, as the ſtory teis vs; they did eat, drinke; they did theſe things vnſeaſonably, (when God called to mourning) exceſſiuely, more like beaſts than men, continually paſſing without breathing from one to another (as *S. Luke* elegantly deliuers it.) In ſumme, they dranke (for our purpoſe) diſorderly, therefore God ſaid, ſatiate your ſelues with liquor (whereof you haue beene euer ſo thirſtie) and choaked them with a floud: and as it haſtened the deſtruction of that world, ſo will it of this (as our Sauiour vpon the like premiſes inferres the like heauy concluſion in the ſame place;) nay, this ſinne will kindle flames of hell in the drunkards ſoule, and will cry to heauen for his barment there, 1 *Cor.* 6. and therefore ſure it is dangerous. 1

Habac. 2. Ioel 1. Iames 5. Matth. 24. πάροινος. Luke 17. Matth. 24.

Againe, that practice which blinde nature abhorres and deteſts, muſt needs be very odious and perillous: now ſuch is the diſorderly vſe of drinke, nature loathes it and trembles at it, as might be ſhewed (if needfull) by the Lawes and con- 2

ſtitutions of all States and Gouernments, that haue beene thought worthy remembrance, by the teſtimony of the looſeſt and moſt naturaliſts, (the very Poets, the very Greekes) who haue condemned ſippings and drinkings, as well as drunkenneſſe.

*V. Stobe*, for the Grecke Poets.

Laſtly, by the verdict of the drunkards owne conſcience, which fils his face with ſhame and bluſhing when he is called by that name, and makes him quake at the ſinne it ſelfe, till he hath laid this his keeper to ſleepe, and blowne out that little light that is left in him, and deſperatly drowned the voice and cry of nature, and yet (who knowes it not?) nature hath no liuely touch or quick-ſight: the matter (alas) muſt be very groſſe that nature ſeeth foule and ſluttiſh, that ſhe ſqueams at, yet (behold) that nature (which out of blindneſſe ſwallowes ſo many flies) ſtraines at this, and therefore certainly it is no gnat.

From authoritie (diuine and humane) wee might paſſe to arguments of another kinde, and fall vpon this ſinne with many weapons at once, reaſoning either from the generall thus: It is a great ſinne to abuſe any lawfull thing and good creature; therefore drinke. Or from the like thus; To abuſe meat to ſurfet, is grieuous; therefore drinke alſo: or from the contrary, or from the cauſes, or from the effects. But *Salomon* firſt, and *Eſay* ſince haue ſaued vs this labour; and it will be ſufficient for vs to tranſcribe their orations, and to heare them ſpeaking in their owne words. Firſt then *Salomon*, hauing elſe where let fall many diſgraceful termes againſt this ſinne, in his 23 Chapter he preſents vs with a full oration and inuectiue making for our purpoſe. The ſinne, by him controld, is abuſiue drinking (verſ. 30.) the carriage and order of his ſpeech very artificiall: firſt, arguments are brought againſt it; ſecondly, anſwers are giuen to obiections that are made for it, the ſtile is very lofty & rhetoricall, the manner of his diſcourſe (ſtript of his flowers & colours) ouer and beſides diuine authoritie in euery word is this: diſordered drinking fils a man with all curſes and miſeries, naturall and ſpirituall, therefore it is to be ſhunned as moſt

*Salomons* oration againſt drunkenneſſe, Prou. 23.

hurtfull;

hurtfull; this is firſt propoſed; ſecondly, proued from a particular enumeration and induction, &c.

In the generall, there is woe and alas to euery abuſer of drinke: firſt, miſeries vnſufferable, and ſuch as ſhall cruſh (firſt or laſt) the tipler, and make him blow, and ſweat vnder them: the woe is not ſet downe in Gods booke, the alas will one day be fetched out of his ſides. Then in particular, this practice fils him with much ſinne againſt others, *viz.* drinke abuſed doth breed brawles, and make quarrels: where the party dares be bold, it makes him brawle with neighbours, fellowes, hoſteſſe, ſeruants, children, wife, all; the drinke hauing bitten him, he runs like a mad dogge vp and downe, ſnapping at euery body; firſt, hee ſhakes his owne people in his owne yard, then all that come within the breath of him, hauing once fallen out with his owne wits and members, (that one goes one way, and another another way) he can agree with no body, but proues raging mad, as a Heathen (after *Salomon*) could ſay. Verſe 29. *Inſania voluntaria Sen. ep. l. 12. ep. 48.*

Secondly, as he can ill rule his hand, ſo worſe his tongue; fat cups oile that ſo much, that it cannot ſticke; drinke doubles his eyes and eares, he ſees (in his conceit) all things double: but it multiplies his tongue beyond number; one drunkard hath tongue enough for twenty folke, and hath ſomewhat to ſay to euery queſtion and perſon; he is then a good Aſtronomer, Logician, Philoſopher; and what not? A Conſtable, Iuſtice, Preacher, Counſellor, a King; and who not? What cannot he doe? what doth he not know? what will he not ſay? Any ſecrets are then reuealed, of friends, of wife, of ſtate; yea, his owne heart comes vp as eaſily, as ſome of his drinke, and you ſhall as ſoone perſwade a ſtone to ſpeake, as him to be ſilent; now he railes, now he ſcoffes, now he lies, now he fawnes, now he ſweares, now he bans, and cannot be quiet till his tongue be wormed. *Fœcundi calices, &c.*

Secondly, as he is a foe to others, ſo no friend to himſelfe, whether ſoule or body be conſidered: for body, he is moſt ſenſible of that; and therefore *Salomon* doth well to begin there: he drawes miſerie vpon himſelfe from others, he cre-

ates miserie to himselfe without others. First, (saith *Salomon*) he hath causelesse wounds, needlesly procured, though deseruedly inflicted: he hath small reason to draw vpon himselfe hatred, shame, smart; there is enough abides him in Hell from Heauen: but he will cause his kindred to forsake him, officers to smite him, Chirurgions, Physicians, Iaylers, Bailiffes, and other Magistrates to be troubled with him, full much against their wills; there is no helpe, but he must passe vnder the hands of priuate Rulers, of publike Gouernours, both in Church and Common-weale; perforce he must to the whip, to the post, to the stocks, or else he proues a Bedlem.

But is this all? No; though all men giue him passage, yet he will not to his graue in peace, he will doe one execution vpon himselfe, he will bleare his eyes (saith *Salomon:*) is that the worst? then neuer care; he will sell two eyes, to satisfie one tongue: but that is not the worst, he meanes two things: first, that he distempers himselfe: secondly, that he disguises himselfe. For the first; Who can recount the hurts that by this meanes come to the whole body, especially to head, stomack, liuer, and the more noble parts? who can recite the Rheumes, Gouts, Dropsies, Apoplexies, Inflammations, and other distempers hence ensuing? Beleeue a man in his owne art: The distempered body, the more it is filled, the more it is spilled.

ὁ ποτὸν ἂν θρέψῃς μᾶλλον βλάψῃς. *Hipp. Apho.*

For the second: What one sinne more mangles and defaces Gods Image, and mans beautie, than this? how doth it dam vp the head and spirits with mud? blow the cheekes with winde? fill the eyes and nose with fire? lade the hands and legges with water? plague (in short) the whole man with the diseases of a Horse, the bellie of a Cow, the head of an Asse, &c. and turne him into a very walking dunghill?

*Vid. Plin. nat. lib. 14. c. vlt.*

Thus *Salomon* hath furnished vs with some reasons against this sinne: the drunkard now interrupts him (as one impatient of farther speech) before he can finish his oration: faine he would shift off all, and therefore moues euery stone: first,

(if

(if it might be) he would denie the fact: secondly, or (if that may not be) he will ſtand to his action, and make good his practice. For the firſt, thus he ſpeakes, what of all this? yeeld euery word that is ſpoken againſt drunkenneſſe to be true, grant it as bad, or worſe, than it is made, what's this to me? the queſtion ſticks here, who is a drunkard? for my ſelfe, I was neuer ſo gone yet, but I knew the way home, I could tell what I did, what I ſaid, &c. The diuine Orator anſwers (and his anſwer is alſo ours) They that tarrie long at the wine, they that goe to ſeeke mixt wine, they are the parties to whom the woe belongs, they are to be ranked with drunkards. Drinke then is not only abuſed when it turnes vp a mans heeles, and makes the houſe run round, (as one ſpeakes) but when it ſteales away the affections, ſo farre, that a man cannot make too much haſte to it, take too much paines for it, ſpend too much time at it. Beleeue it, if a man drinke too much for his purſe, too much for his calling and occaſions, too much for his health, and quiet of body and minde, *Salomon* calls him a drunkard; yea a drunkard, though hee take not too much for his braines: for why? a man hath no more reaſon, or warrant, to drowne his time, his eſtate, his liuer, his ſtomack, &c. than his wits, and brains: nay, ſeeing in caſes of this nature, things are rather meaſured by the intention and affection of the doer, than by the iſſue and euent of things: why ſhould not a man be deemed a drunkard, for his inordinate affection to drinke, as well as an adulterer for the like affection to his neighbours wife? Nor needs that trouble vs, which Philoſophers tell vs, that no man deſires drunkenneſſe: for the ſame may be ſaid of euery other ſinne: ſinne, as ſinne, in its owne colours and nature, is neither deſired, nor deſirable, but only as it is diſguiſed, and offers it ſelfe to the vnderſtanding and will, in the likeneſſe and habit of goodneſſe: drinke is deſired, though drunkenneſſe be not, and company, and ſport, and all occaſions of the ſinne: and when to theſe the deſires are carried with too much ſtrength, the man that ſhould be maſter of his deſires, and not a ſeruant to them, deſerues for his follie,

Verſ. 30.

Seneca. *Grauis diuturna, tecta ipſa mobilia, &c.*

to heare drunkard. Hence *Salomons* deſcription, which in truth will not ſuit with any other drunkard, than this now ſpoken of: alas, if none be drunke but ſuch as haue loſt their legges, tongues, ſenſes, that lie tumbling in their owne vomit, and ſleeping in a guzle, what ſhould *Salomon* ſpeake of quarrels, bablings, &c. Such be as dead as a doore-naile, ring a bell in their eare they heare not, much leſſe can they ſpeake; ſcoffe them, rob them, ſmite them, ſpurne them, they ſtirre not, much leſſe quarrell: only it is your mannerly, ſober Methodicall drunkard, that drinkes by the houre, and can tell the clocke, that drinkes by meaſure, and by rule, firſt ſo much Ale, then ſuch a quantitie of Beere, then of Sacke, then of Rheniſh, then back againe from Wine to Ale, from Ale to Beere, till the reines be cleanſed, the liuer cooled, the ſtomacke ſet vpright, and heat and moiſture brought vnto a iuſt and euen temper: it is he that *Salomon* ſpeakes of, he (I ſay) that when he likes not his hoſt, hath legges to goe to another houſe, and wit to iudge of the beſt Brewer; nay, skill to brew himſelfe: helpe him but to the ſimples, and let him alone for the compoſition: he knowes his proportions, for wine, for ſugar, for Spring-water, Roſe-water, and the other ingredients: nay, if the houſe be not worth an Iuy-buſh, let him haue his tooles about him, Nutmegs, Roſemary, Tobacco, with other the appurtenances, and he knowes how of puddle ale to make a cup of Engliſh wine, and when he hath brewed, he hath as great a gift in drinking, iuſt ſo much as will make him heartie, cheerefull, wittie, healthfull, and no more: this is the man that *Salomon* ſpeakes of, a man of meaſures, and mixtures, as one of his words imports.

*Vid. Plin Cenſure Torquat. vbi ſupra.*

There is an art of drinking, ſaith the ſame *Plinie.*

Why but (ſaith the Tipler, for now he ſpeakes) if *Salomon* ſpeake againſt this regular drinking, he ſpeakes beſides the booke; the vertue of wine (ſay the like of other liquors) is great, if a man haue skill how to chuſe it, by its colour, taſte, motion, &c. and will (if not receiued to ſurfet) giue much content and refreſhing; this is knowne, I finde it, I feele it, I perceiue it doth mee good, and I will beleeue my owne eyes, and taſte, before ten *Salomons*. *Salomon* anſwers

swers this: Well (saith he) be not deceiued with shewes and shadowes: a man may be drunke, though his eyes be not out, and may be deceiued, though his eyes be in too: all is not gold that glisters, all is not paid that is promised; wine promiseth much for the present, but it will deceiue thee in the end; it promiseth health, but it payes sickenesse; it promiseth comfort, but thou shalt finde sorrow; it promiseth helpe, but thou shalt receiue hurt; it is a poysoned potion, an *Amphisbæna*, it bites both wayes, (hereafter, and now too) and carries its sting with it, for all its smiling and flattering face. And thus *Salomon* hath silenced the pratler, and made way to his other arguments, which more immediatly respect the soule: be not wearie if I draw you after him a little further. Vers. 31. Vers. 32. *Per se suppli. in ebriet.* Chrys.

Thine eyes (saith hee) &c. follow three companions of this sinne: the first is impuritie, and this is euer one. *Venus* comes out of the froth of this sea: I will neuer beleeue that chastitie euer slept in the drunkards bed: nay, this sinne fills the heart, and eye (both eyes) if not the life with horrible filthinesse, naturall, vnnaturall, any: this is so cleere a truth, that darknesse it selfe saw and confest it. Vers 33. *Nunquam ego ebrium, castum putabo, &c.* Hier. in Tit.

Secondly, his heart (to passe to the second companion) belcheth out peruerse and crooked things, things farre from truth, pietie, reason, modestie: oh the beastlinesse that smoakes out of such a mouth! a man would thinke that the Deuill himselfe should blush to heare his childe talke: how doth his mouth run ouer with lies, against both Christians, and Preachers? What speakes he lesse than Whoredomes, Adulteries, Incests, at euery word? Heare two or three talke, when somewhat whitled, and you would change the Lycaonians language, and say, Deuils are come vp in the likenesse of men. Acts 14.

Yet we are not at an end: excessiue drinking hath a third companion, and that is senselesnesse, both of one place and case. For the first, lay a drunkard in the seas, set him on a tree, or mast, tis all one to him, he considers nothing, but (as if the prouerb, A drunken man neuer takes harmes, were good Scripture) Vers 34, 35.

Scripture) he takes little care what way he goes in the dark, what bridges hee passeth ouer, what hedges hee lies vnder, what fals he catcheth, how he breakes and knocks himselfe: and for the second, he little feeles what for the present is done, and therefore for the future is no way bettered; he forgets his pouertie, by that time he hath gotten a penny; the whip, by that time his doublet is on; the stockes, by that time his foot is out, and therefore the next iourney hee makes is to the Ale-house againe. To conclude, construe those two last verses how you will, two things are cleere: first, that this drinking is a besotting sinne, howsoeuer it makes one sometimes as sicke as euer was Seaman, (as some also expound these words) and expose him to a thousand perils, yet is he neuer the wiser afterward.

He loseth yesterday past, and to morrow to come, saith *Plin.*

*Piscat. in Prou. 23.*

Secondly, that his Dropsiike disease is almost incurable, partly because a man herein sees not himselfe, and knowes not what to repent of when he is sober, (it being a taske almost inuincible to make him owne those words and behauiours when he is sober, which in his pots he was author of) and partly because this disease still growes vpon him like a Dropsie, and meanes to liue (though he die) being as one saith, an insatiable couetousnesse, as that is an vnsatiable drunkennesse.

*Chrysost.*

And thus *Salomon* hath proued our point, and yeelded this conclusion; Abusiue drinking is a dangerous sinne: dangerous to body, dangerous to soule, dangerous in its effects, dangerous in its companions, dangerous in this life, dangerous in the life to come. After this most wise Writer, it were worth the while to heare our most loftie Orator declaime vpon the same theme, telling vs how preiudiciall to labour, libertie, liuelihood, and life it selfe it is: but I should be too too tedious, and therefore I rest in that which hath beene already spoken in the opening of the text, and post now to some application.

*Vse* 1. Is this a sinne so dangerfull? then must the consideration hereof humble vs, and bring vs on our knees, both all and some: first, all of vs haue reason to take to heart this sinne, that

that hath drowned many, and threatens all; a ſinne odious and loathſome in any, but in vs (who haue ſo much light, ſo many lawes of God and man againſt it) moſt vnſufferable. Well, for the better quelling of our pride and ſecuritie, let vs firſt ſee when drinke is abuſed: ſecondly, what the kindes: thirdly, what the degrees of thoſe abuſes be. And (this done) let vs reflect vpon our ſelues, and ſee how farre this ſinne trenches into this our Countrey.

Beſides, *Fadius inebriatus ſobrietatem fronte pretendens.* Saluian.

The firſt we thus briefly diſpatch: Drinke is then abuſed, when it is not vſed in that order, to thoſe ends for which it was appointed. The ends were: firſt, vtmoſt, Gods glory: ſecondly, neere hand, mans good in preſeruing nature, and fitting man to all required ſeruices (both in his generall, and ſpeciall calling:) when therefore tis ſo vſed, that neither is God glorified, nor nature releeued, nor the receiuer fitted to honeſt imployments, nor (in ſhort) any ſuch end propoſed and proiected, (but the contrary) it is abuſed.

For the ſecond, the abuſe may be committed many wayes, as vice is manifold, vertue vniforme: firſt, when there is an error in the matter, men drinking that which hath no fitnes in its nature to nouriſh and ſuſtaine ours, either by qualifying heat, or helping moiſture; nor was euer indeed appointed of God for ſuch a purpoſe: ſuch was [o] bloud (in ſome ſort) among the Heathen, when they drink it, as you would (in ſome caſes) milk from the Cow or Goat: ſuch were other mixtures, and potions taken onely for the enraging and ſtrengthning of luſt: and to this head, if Tobacco (as it is vſed by the moſt) were referred, I thinke it were no error. Adde to this another error in matter (if not in reſpect of the obiect ſimply, yet in a reference to the ſubiect) and that is, when men without regard of yeares, or ſtrength, or conſtitution, powre in that which is too hot and big for them.

[o] Firſt, that many people did vſe raw life-blood in this ſort, the ſtories and Poets euery where witnes. Secondly, that God (Geneſis 9 4.) alludes to ſuch a practice, ſeems to me more than probable (ſee learnedly for this, *Saneſt. in Act.* 15.) Thirdly, that either Gen. 9. or Act. 15. ſhould deny Chriſtians all vſe of blood for food, I cannot be perſwaded to thinke: but *hæc obiter.*

So is the firſt error: the ſecond is committed in the meaſure of drinking, when a man exceeds: firſt, his ſtrength and braines: ſecondly, his purſe and meanes (at leaſt Gods allowance:) thirdly, when he lauiſhes out his time, & ſits too long at it, &c. & (to be briefe) whē his meaſures are vnmeaſurable.

*Menſuras ſine menſura.* Aug. de verb. Apoſt. Serm. 4.

The third error is in the manner, chiefly when men bee prophane against God in the vse of his creatures, not seeing the Lord, yet dishonouring him, and spicing their cups with oathes sometimes, sometimes with words of prayer and scripture, which sound most illfauouredly in a drunkards mouth: as *Salomon* tels vs.

1 Prou. 26. 9.

Secondly, when towards men they become vnmanlike and vnciuill, so farre from remembring (amidst their bowles) the affliction of *Ioseph*: as that they forget the nature and flesh they are cloathed withall: cease to be men, suffer themselues to be transformed by this *Circe* (drinke) into swine, shewing as little manners one towards another, as such creatures doe, and no better.

Amos. 6.

Thirdly, when in respect of themselues, they haue no command ouer their affections, so farre from putting a knife to their owne throat (when they haue taken enough) as that they be ready to place it in a Tapsters belly (if he offer to set bounds to their throats, and will fetch no more) at least they vnbleſſe themselues, when meanes, and time and company will not permit a sacrifice to their *Bacchus*, to their belly.

Prou. 23. 2.

4 The fourth error is in the end, when Gods ends bee not thought vpon, but the contrary, when they drinke not to serue God and to set vp him, but to other purposes, to wit, that so they may lay their consciences on sleepe, drinke and driue out the threats of the word, the thoughts of death, saying in the Epicures words and a beasts language, Let vs eat, drinke, to morrow we shall dye.

*Vox pecudis, non hominis.* Tull. in Tusc.

Secondly, when they drinke not for strength, but lust, and pride, to shew how full of Satan they be, and how neere to swine.

Thirdly, when they drinke, not to be seruiceable to mankinde, but to abuse their brethren, to lay others vnder table, to satisfie reuenge, to discouer others secrets, to picke others purses, &c.

And for the wayes and meanes, how, and whereby drinke comes to be abused, so much only in regard of haste.

Now followeth the third thing, the degrees namely of the se

theſe abuſed drinkings: and here we meane not to enter into the myſteries of this blacke art, nor ſpend time in particularizing the ſeuerall orders and degrees of theſe profeſſors, as ſome others haue done, but onely content our ſelues with thus much. Firſt, there is no man liuing but failes in ſome of the named particulars; yet ſecondly there is a difference: theſe abuſes and corruptions raigne in ſome, that is, they be ordinary, they be affected, they be iuſtified, at leaſt ſecretly allowed. Secondly, they bee mortified in others, that is, ſome men doe not ordinarily (nay not once perhaps in an age) breake out into any groſſeneſſe, nor at any time allow themſelues in any exorbitancie; but they ſtriue againſt the ſinne; they deteſt it, they bewaile it in whomſoeuer, and it is an *Hazael* to their eyes: our ſpeech throughout is directed againſt the former degree of drunkenneſſe. Now ſeeing then we vnderſtand one another, and the particulars of this ſinne, doe but ſee (I paſſe to the ſecond thing mentioned) what reaſon we haue to tremble: for I demand, is not drinke abuſed with vs? doe we drink to God, to health, to ſtrength, to the Common-wealth? What? is there no failing with vs? in matter none? in manner none? in meaſure none? in the ends of drinking none? Or is this failing in the waine and much what mortified? Oh, that I could anſwer affirmatiuely! but alas I cannot: men drinke God out of their hearts, health out of their bodies, wit out of their heads, ſtrength out of their ioynts, wife and *children out of doors, the land and kingdome out of quiet, and plentie: and threaten all with miſerie. A generall charge is nothing without particular inſtance, lets touch vpon the heads propoſed: and firſt, if we begin with the matters abuſed, I am at a ſtand, and wot not well what to ſay, leſt in reprouing I become a teacher, as it fared with another in the like caſe: this I may ſay in groſſe, the Deuill is turned Brewer, Mountebank: and ſome Apothecaries are not his worſt drawers, who haue their cups of fornication alſo, as wel as the hoſteſſe of Babylon: one thing is in ſight and ſent, the whole land ſtinkes of it, vnleſſe it be where the brightneſſe of his Maieſtie diſ-

*Vid.* Table of Drunkards.

As the Heathens diſtinguiſh between *ebrius* and *ebrioſus.*

2 King 8.

* As the Ruſſians in Maſter *Ienkinſons* voyage.

*Vid Conuiual. ſermon. per Petroſ.*

pels the ſmoake, and that is Tobacco. Doe you euer thinke it was Gods meaning, that that herbe ſhould be ſo ordinary a liquor or perfume, that euery Gentleman and begger, euery Tapſter and Hoſtler, euery Carrier and Tinker, ſhould make a bricken of his body, and a chimney of his noſe? Oh the vanitie that that poore creature is ſubiect vnto! to what drudgery is it put, though Maieſtie it ſelfe hath ſpoken for its libertie?

What ſhould I ſpeake of particular drinkes? Is it not lamentable to ſee, how farre we are fled from the Patriarkes water? If Heathens bewailed this, ſhould not Chriſtians? What a thing is this that children be halfe killed before they are borne, with diſtempered drinkes (as one more iuſtly, than fitly, vpon the occaſion of *Samſons* diet, complaines.) what a griefe to ſee how euery boy and girle now addes fire to fire, and be all for the ſtrongeſt: the ſtrongeſt Ales, the ſtrongeſt Beeres, the ſtrongeſt Wines, the hotteſt ſpices. Are not our ſwaggerers like to doe their country ſeruice one day, who without ſcalding can powre downe cups of your hotteſt waters, and drinke more ſpirits in a night, than their fleſh and braines be worth? Verily here is an abuſe, a great abuſe thus to diſcontent nature, that is content with ſo little. But as yet we be but in the hauen: if wee lanch into the deepe, wee ſhall meet with ſea-monſters: for come to the meaſure of mens drinking, and what meaſure finde you? no time is long enough for this peece of ſeruice, not the day, not the night, not many, not any: men haue nailed their eares to the doores of a Tauern, they haue agreed with Satan; Maſter it is good being here, lets build; there they liue, nay dye daily, ſayd a good Biſhop and excellent Preacher. Come to a mans houſe, and where is hee? his wife knowes not: aske the ſeruants, they know not; when will he be at home? they cannot ſhew you; yes they can, but they bluſh to ſpeake: forſooth the matter is this: there's his houſe, but his dwelling is at the Ale-houſe, and when all his mony is ſpent, if then his wife will fetch him home with a lanthorne, and his men in a barrow, he comes with as much ſenſe,

Sr. W. R. hiſt.

*Satius eſt populis fluuiuſque, Cereſque* Lucan. 4. Pharſ.

Chryſoſt. in Gen. 9. *Quotidie morimur, &c.*

ſenſe, as *Michols* Image had; elſe Sunne and Moone goe ouer his head, till he hath ſlept himſelfe ſober, and watched himſelfe drunken. Againe, there be (how many can you tel?) who know no calling at all, but to ſuruey the high-waies to the Inne, to giue the watch-word, who makes the beſt, and to deuiſe new wayes and wagers in quaffing.

No coſt is too much, that is beſtowed vpon an Ale-poſt, great is this *Diana* of the Epheſians; men will maintaine this trade, as farre as euer *Demetrius* his, as farre as euer *Ionathan* would ſupport his deareſt *Dauid*, to their bow and ſword. If they haue a groat, it burnes in the purſe, till it be drowned in drinke; if gold, they change it; if plate, they pawne it; away goes all, to the coats on their backs, rather than they will ſcant (as they ſay) their belly; nay, if they had a iewell as rich as ten Lordſhips, or as that of that vnwoman-like ſwaggerer, the throat ſhould haue it. How often haue I ſeene vermine ſucking the drunkards blood as faſt, as hee that of the grape and Mault? yet would hee not leaue his holt, nor loſe his draught.

2

1 Sam. 18.

*Cleopatra.*

What is ſaid of theſe, may alſo of the third. Oh that I in ſpeaking, you in hearing, could mourne for it as we ought, I meane at that ſhamefull conqueſt, which drinke gets ouer our owne fleſh: when did the Sunne euer ſee ſome men ſober? how are our townes peſtered, and wayes ſtrewed with theſe filths? Oh the drunkenneſſe that is in one day in this land, at ſome Faire or Market to be ſeene? Goe but to the townes end where a Faire is kept, and there they lye, as if ſome field had bin fought: here lies a hat, there lies a cloake, here a man, there a youth, there (alas for woe) a woman, nay, a ſwine with a womans face; goe into the backe lanes, and there you haue them among froggs and toads, their fitteſt matches; goe into an Inne, and what roome is free; no hoſpitall yeelds ſo pitifull a ſight, no dunghill ſo filthie a ſmell, vah, vah, vah, you would ſinke to ſee and ſmell, what from me you ſhall not heare: Oh Lord, it is thy vnſpeakable mercie, that a land ſo ſick of drinke, doth not ſpew vs all out.

*Ebria mulier e nihil turpius.* Chryſ.

But this is not all, men faile in the manner, as well as in

the measure. Faile, first, against themselues, louing drinke as they should doe God, aboue all, aboue wealth, health, credit, child, wife, life, heauen, saluation, all calling for that as the Pope for his dish, euen in despight of heauen.

*Balu. in Iud. 3.*

Faile (secondly) towards others in poynt of Christianitie shall I say? nay, in ciuilities and humanities. *Salomon* in describing a mad-man, fitly poynts out the drunkard, who is but a voluntarie Bedlem; nay, deuill; he casts fire, arrowes, swords, all in iest and sport, this the generall. For particulars, I cannot be excused, if I shal pollute this aire with the report of their out-rages. Oh what horse-play? what mad base brutish behauiours passe betweene cups? what contempts are there and then vttered, against all authoritie? It is a small matter to sit vpon their Parish Priests (as those hogs-heads terme him.) In such a meeting, they will visit a whole Diocesse and Prouince: nay, the sagest iudge, the graueſt Counsellor, and greateſt Peere in the land, must do seruice to their court, and be summoned before the Ale-bench: nor will they stay here; when they haue huft their smoke into the face of these, they will haue a health to Prince *Charles*, to King *Iames*, and what not for the honour of England? Shall I tell you? when I see his Maiesties picture hanged vp for a signe, me thinkes it moues me a little; but more to see him set behind the table in the hall, there to welcome the guests and to be an eye-witnesse (as it were) of their beastlinesse: but when I thinke of the strange saucinesse of base vermine, in tossing the name of his most excellent Maiestie in their foaming mouthes, and in daring to make that a shooing-horne to draw on drink, by drinking healths to him; I cannot be in charitie with the places that permit this; with the persons that pardon this, much lesse with such Belialists as practise this. But now when we passe from men to God, and see how the name of the Lord is pierced, it would make a dumbe man speak, a dead man almost to quake. Did you neuer heare how *Cæsar* was vsed in the Senat-house? if not, yet you know how a kennell of hounds will fall vpon the poore Hare; one catcheth the head, another the legge, a third the throat,

*Prou. 26. So Chrys. and Basil call him.*

*Videas alios poculain tela vertentes, scyphum in faciem commiuæ iacere, &c. Hier. in tit. c. 1.*

*Accusationis occasio est adiumentum per regem frequentius non bibisse. Hier. vbi supra.*

throat, and amongſt them ſhee is torne in peeces; euen ſo theſe helliſh miſcreants, theſe bodily, and viſible deuils, hauing their tongues fired and edged from hell, fall vpon the Lord Ieſus; one cryes, Wounds; another, Blood; a third, Heart; a fourth, Body; a fifth, Soule: and neuer leaue ſtabbing, and tearing with their ſtings, till no whole place be left. Oh miſerie, Oh wickedneſſe, what ſhall I ſay? oh that euer any that wore Chriſts badge, and bare his name ſhould thus riſe againſt him.

Haue we yet done? I would we had: but wee ſhoot at a wrong marke in drinking, ſo wide are we. Our aime ſhould be Gods glorie: but many drink to this end, that they may the eaſier forget God, forget him in his threats which ſtick in their ſoules after Sermon; forget him in his iudgments, which haue taken hold of ſome of their companions. They drinke to the end they may drowne conſcience, and put off all thoughts of death and iudgment: to the end they may hearten and harden themſelues againſt all the meſſages of God, and make themſelues both to know and moue at Gods own words, as in this prophecie we finde afterwards, how many a mans heart can tell him, that this hath been one of his ſpeciall errands to the cup?

קולקי &c. Chap. 28. ſo I conceiue our verſe there after good Authors, old and new.

Secondly, our aime ſhould be the repairing of nature, and fitting of our ſelues to all due imployments: but woe to vs (to many of vs) we drinke for luſt, not for ſtrength, Eccleſ. 10. we burthen nature, and oppreſſe our ſelues againſt the rule, Luk. 21. we doe not helpe our ſelues, and enliuen our ſpirits.

Thirdly, our aime ſhould be the common good, but we drinke to the common hurt: the Common-wealth loſeth a member by our drinking: nay, hereby many wits and bodies are made vnſauoury ſalt, ſuch as can marre any ſoile, but mend none: doubtleſſe our brethren receiue much hurt by our drinking, ſome in their braines, whileſt they are made giddie; ſome in their eſtates, whileſt they are called from their calling; ſome in their names, whileſt they bee buckt with drinke, and then laid out to bee ſunn'd and ſcorn'd; ſome in their chaſtitie, whileſt their fellowes vſe them, as

*Loſt*

Amongſt the Lamenter *Plaſters* rule, &c.

*Lots* daughters him; ſome in their proiects, whileſt drinke is made but a *Dalilah* (as in ſome ſtates it hath been) to know their ſecrets; ſome in their eſtates, whileſt they are coozened by play or bargaine; ſome (to make an end) in their life, whileſt *Amnons* mirth is the watch-word to the murtherer.

Hitherto the caſe goes hard with vs, when there is no abuſe (in this kinde) but we are guiltie of. There is but one thing now left for our releefe, and that is, if theſe abuſes bee now mortified, now dying; and are they ſo? Bleſſed be God, our Lawes ſmite in ſome meaſure at the ſinne, and ſeeke the preuenting of ſundrie diſorders, for time, place, meaſure, &c. But where is execution? where is the cure? the ſinne liues ſtill; nay, reignes; nay, growes into practice and credit daily. Heretofore it was a ſtrange ſight to ſee a drunken man, now it is no newes: heretofore it was the ſinne of Tinkers, Hoſtlers, Beggers, &c. now of Farmers, Eſquires, Knights, &c. heretofore *Pauls* ſpeech was currant, they that are drunken, are drunken in the night; now they feare not the light, the Sun-ſhine: heretofore *Peters* argument was more than probable; theſe are not drunke, for it is but the third houre of the day; now men are growne ſuch husbands, as that by that time, they will returne their ſtockes, and haue their braines crowing before day.

*Vid. ſtatute 40. Iacob.*

1. Theſ. 5.

Acts 2.

Now then in the middeſt of all theſe threatning ſinnes, and fearefull prouocations, ſhall we be feareleſſe? ſhall wee now (when the Lord begins to viſit) come in with an *omnia benè?* no, no; theſe things cannot bee hid, muſt not bee diſſembled, but muſt draw ſome teares from our eyes, ſome ſighs from our ſoules, ſome prayers from our hearts; wee muſt flie to heauen with petitions, leſt theſe crying abuſes preuent vs, and get a grant of iudgement againſt vs firſt. Drinkings in mens butteries call for vengeance, drinkings in Ale-houſes call for vengeance; drinkings of old, of young, of rich, of poore; drinkings in our Townes, Cities, in all corners, in all ſorts, call for vengeance; you that be ſober, godly, &c. you that haue acquaintance and acceptance with God, ſtand in the gap, lift vp a prayer, call, cry for mercy, ſay,

Lord

Lord ſpare thine inheritance, ſpare our Townes, our land, our people. Oh you, you muſt be drunken with teares for this drunken age, elſe God will goe on to make the earth more drunke with raine, and well we eſcape, if the ſword be not made drunke with our bloud.

As for the ſecond ſort (whom in ſpeciall this concernes) let mee ſpeake to them in *Ioels* words; Awake yee drunkards; nay, all yee abuſers of drinke (though not to worſt drunkenneſſe,) all yee who imploy your wits, to find out new drinkes, as *Anah* mules, & proclaime rewards (like thoſe old monſters) to him that can perfect your knowledge in this blacke art: all you who drinke one liquor, to draw on another; not to quench, but to increaſe thirſt; not to qualifie, but to inkindle heat: all you who know none other calling, but to viſit Tauerns; who haue none other rule for time, but when company and drinke forſakes you; who haue none other meaſure but this, to fill the veſſell ſo full, that it runnes out at your very noſes, who keepe none other rule for expence but this, to ſpend all the clothes on your beds and backs: (to make an end,) all you, who faile either in manner, or meaſure, or end of drinking in any groſſeneſſe, doe you tremble at the woes that are gone forth againſt you (I meane) againſt your eſtates, againſt your bodies, againſt your ſoules, againſt you in this life, and againſt you in the life to come. Know you, that without repentance, *Paul* will be found a true Prophet, *No drunkard ſhall inherit the kingdome of God*: and yet know withall, that vpon repentance the Corinthians were both waſhed, and iuſtified; and therefore be no longer mockers, leſt your bonds and miſeries increaſe; but turne your laughter into ſorrow, your feaſting into faſting; be reuenged of your ſelues, of your luſts, and meet your God, and make your peace whileſt now we call, and you heare: and of this vſe ſo much.

*Alex. in Plut.* and ſome of the Emp in *Sueton, &c.*

1 Cor 6. 10, 11.

In the next place, we paſſe to inſtruction, and firſt for your owne priuate and particular, be afraid of this abuſiue, exceſſiue, vnſeaſonable drinking, eſpecially of that which is ſo frequent, and is euen naturalized, being once a ſtranger, I meane

*Vſe 2.*

*Non come lis Germane bibis, tu non bibis Anglè, Sed, &c.*

meane that ſwiniſh ſwilling, that makes ſicke the land; Oh feare that beſotting ſin that takes away the heart, eſpecially from God, againſt the firſt commandement; that idolatrous ſinne, that makes one worſhip the belly in ſtead of God, againſt the ſecond; that blaſphemous and execrable ſinne, that makes a ieſt of Gods words, Gods name; that profane ſinne, which makes no difference of nights or dayes, but moſt rages on the Sabbath; that wilde and vnruly ſinne, that knowes no Magiſtrate, no Miniſter, no Father, no King, no *Cæſar*; that murtherous ſinne, that kils more than the ſword, and feeds vpon fire; that adulterous ſinne, that fils all corners with whoredomes; that theeuiſh ſinne, that ſteales away mens time, purſes, wits; that robs the poore of his due, and throwes that out of one ſwines noſe, and mouth, and guts, that would refreſh a whole family; that ſlanderous ſin, that lades the world with tales and railings, againſt the hoaſt of the liuing God: that Atheiſticall ſinne, that beleeues no more the threats and promiſes of God, than if ſome coozener had ſpake them; that helliſh ſinne, that hardens and makes vp the heart againſt all repentings; that vnnaturall ſinne, that puts off all thoughts of ones family, ones ſelfe, and ſends him on grazing with *Nebuchadnezzar*; nay, on ſwilling with hoggs and other ſwine; this ſinne, this vile ſinne, thus tranſcendent, doe you feare, doe you ſhunne, doe ye abhorre, as hauing the ſeeds of it in your nature. But how ſhall we be able to auoid it? Firſt, doe but dwell vpon the things deliuered; next obſerue theſe rules, which now I can but touch.

Rules and remedies againſt drunkenneſſe.

Firſt, mortifie your carnall affections, and (as *Salomon* ſpeakes it) put your knife to your throat; ſay, I could (but I will not) take more than is good, or is fit.

Prou 23.2.

Secondly, ſhunne the occaſions of ſinne, (as *Salomon* giues direction in the fore-mentioned Chapter for ſome particulars, as for company & place in the twentieth verſe; & in another, he forbids looking on the wine, and ſtaying at it) for this ſitting by it, and blowing ouer it, puts a man into the hands firſt (and afterwards vnder the power) of drunkennes.

Thirdly,

Thirdly, heare *Paul* Epheſ. 5. 18. *Be not drunke* (ſaith he) doe not ſouze your ſelues, no (would ſome ſwilbowle ſay) vnleſſe the drinke be right, nay (ſaith *Paul*) *though it be wine*; Oh, but that is very pleaſing, how ſhould one forbeare that? *be filled* (ſaith he) *with the ſpirit*; drinke liberally of Gods wine in his wine-ſellar and buttery; ſauour ſpirituall things, and then thou wilt clearely ſee, that ſpirituall wine as much excells naturall, as old doth new, and infinitely more: nay, (as *Ephraim* concludes) *I haue ſeene the Lord, and what haue I to doe with Idols?* ſo wilt thou ſay, I haue drunke of Gods dainties, and what haue I now to doe with puddle? Oh, but this diet is not ſo toothſome as wholſome: *Pauls* courſe is ſafe indeed: but there is no mirth, no comfort in it. Yes, (ſaith *Paul*) this is the onely way to fill the heart with ioy, and the mouth with ſongs, and the houſe and ſoule with ſweet melodie; and therefore if mirth be your marke, leaue exceſſe, & drunkenneſſe, which hurts the minde, and makes heauy the heart, Luke 21. and fall to ſpirituall ordinances, to ſpirituall exerciſes, ſpirituall company, ſpirituall graces, and theſe will fil the heart with ioy, and yet not empty the purſe of coyne, as our Prophet after will tel you. After theſe directions we might adde *Peters* counſell, Be watchfull and ſober; *Pauls* charge, Redeeme the time, and many ſuch like wholeſome receits againſt this noyſome diſeaſe: but I cannot tarry, and therefore I paſſe from the generall to ſome particular inſtructions.

Epheſ. 5. 18, 19.

Cant. 2.

Hoſ. 14.

19.

Eſay 55. 1.

And firſt, ſuch perſons as trade in theſe commodities, and vent and vtter drinkes of many ſorts, are deeply engaged in this point; and (were there hope of doing good) they would be minded of their wickedneſſe, in entertaining traytors againſt God within their doores; and of their danger in ſuffering ſo much impietie to reſt within their gates. One ſinne of theft, one of periurie, is enough to rot the rafters, to grinde the ſtones, to leuell with the ground the walls and roofe of any houſe: but, Oh the oathes, oh the lies, oh the thefts, oh the whordomes, oh the numberleſſe and nameleſſe abominations that are committed in ſome Innes, ſome

verſ. 3.

Zach. 5.

Tauerns, ſome Ale-houſes: farre be it from vs to blame a good calling, to accuſe the innocent in that calling, wee doubt not but the Lord hath ſome, hath many in the world in Tauerns, Butteries, Sellars, Stables, &c. but (alas) we haue leſſe cauſe to doubt of what hath beene ſaid, touching many of theſe places, too many of them are euen the nurſeries of al riot, exceſſe and idleneſſe, that make our land (I ſpeake it in the words of a very iudicious Diuine, and grounded Textman) another Sodome; and furniſh (yearely) our gaoles and gallowſes. But ſhould I ſpeake to theſe, I ſhould but ſpeed as *Paul* at *Epheſus*; I ſhould be cried downe with, *Great is Diana*, after ſome one *Demetrius* had told the reſt of this occupation; *Sirs, ye know that by this craft we haue our wealth.* Surely, feare of hauing their Signe pulled down, their licence called in, cannot preuaile with ſome; and therefore it boots not vs to ſpeake. Only to you (beloued) let me ſpeake a little touching your charges, you are not willing to haue me long now, in ſhort receiue me thus: you, amongſt you that loue the Lord, the Church, the ſtate, your ſelues, & people; helpe the Lord againſt the mighty; ſuppreſſe, nay, preuent this ſin in your owne houſes, let not a ſwine come into your parlors, ſit at your tables, lye in your ſheets; out with him, out with him, out with the man if he be a moueable; if not, yet out with the drunkard, ſmite the ſinne, ſaue the man.

D. *Sclat.* in 1 Theſ. 4. 11.

P. Cls. 19.

*Vſe* 4.

Secondly, quench this fire and flame in your townes as much as lies in you: you that be Church-wardens preſent it, you that be Iurors endite it, you that be Conſtables and officers ſmite it; all, all ſhoot at it, lay at it, as at a common enemy; tell me not he is a friend, a Gentlemans kinſman, a Gentleman that offends; he is better and greater than any Gentleman, that is offended; learne to feare, to loue him: yea, learne a Norman diſtinction; when *William* the firſt cenſured one that was both Biſhop of Bayens, and Earle of Kent, his Apologie to the Plaintiffe Popeling was that he did not meddle with the Biſhop, but the Earle. Doe ye the like, let the Gentleman eſcape, but ſtocke the drunkard; meddle not with your friend and kinſman, but for all that, pay the drunkard;

*V. Dan & Stow in W. 1.*

kard ;if you doe not to your power, you ſhall haue *Ahabs* ſpeed , his faults ſhall be beaten vpon your backs. 1.King.20.42.

But moſt of all are ſuch as are within the commiſſion of peace,to be intreated in Gods name to remember him,themſelues, their country , their oathes, and to bend all their ſtrength and power againſt this monſter: and firſt let it pleaſe them to begin with themſelues , and to lay a law firſt vpon their owne appetites : that done, looke they to their owne butteries,which are ( in ſome places) the very ſhops of Satan : and whence it is held(in ſome houſes)a diſgrace to the place to ſee a man returne ſober:it is very vnhandſome to ſweepe the court,not the chamber,(I meane)to purge the countrey, and not our owne houſes, and euery corner there would be rifled : nay, ſuchGouernours muſt follow their people and charge into others houſes too, and (if I miſtake not) they ſhall finde ſome of them ſometimes firſt and laſt in the Ale-houſe: when they haue done with their owne,they ſhould ouer-look other houſes,other townes,yea,the whole Countrey, whoſe ſworne ſeruants they profeſſe themſelues to be. I may not be long now : what ſhall I ſay to you of this ranke ? Is there any loue of God,any hatred of ſin, any zeale,any courage,any conſcience of an oath in you ? away with drunkenneſſe out of your houſes, Townes, Liberties : downe with many Ale-houſes, the very thrones of Satan, balke none,beare with none that offend. Say they be poore, in whoſe houſes the ſinne is practiſed, tis better that one or two ſhould loſe their gaine, than townes of men their wits and ſoules.Say they be great and rich that be drunk there,let them ſpeed thereafter, as King *Richards* priſoner did, of what ſort ſoeuer they be;if they will be drunkards,let them drinke of the drunkards Cup , for here as much as any where impunitie doth harme ; and here (if any where )at any time let your zeale ſparkle,and indignation burne: now, now,at leaſt beſtir you, when as our Market-townes (like that in another countrey)ſtand all almoſt of Brew-houſes , and Tippling-houſes.

*Non oportet vt vi tia domus tuæ vltimus ſcias.* Bern.de conſid.lib.4.

King of Cyprus. *Vid.* Hollinſh.in Rich.1 *Impunitas auſum parit , auſus exceſſum.* Bern. vbi ſupra. *Vid.* Boter of Hamburg. Verſ.5.

Laſtly, is bad drinking ſo dangerouſly wicked? then let

this be ſtill the Apologie of the ſober and religious; let quaſſers quarrell, rage, ſcoffe, threaten, curſe, lade thee with a thouſand cenſures, yet hold thou thine owne ſtill, pledge the deuill for none of them all. Oh, but I ſhall be held vnkinde: Nay rather charge them with vnkindnes, who tranſgreſſe the lawes of friendſhip, and exact torments in place of courteſies. What ſenſe is in it, that thou (to gratifie a beaſt) muſt hazard thy health, life, credit, ſoule, all? Oh, but I ſhall be reputed vnciuill, and vnmannerly. Not ſo, vnleſſe it bee with ſuch giddie braines, whoſe kindneſſe is but a dog-kindneſſe. A Spaniell in great loue to his maſter will leape vpon him, ſlabber his clothes, lick his face: is it (I pray you) any inciuilitie to beat downe ſuch a curre? I tell thee, a dogge will not more defile thee than this drinking cattell will, vnleſſe thou beat them off. Oh, but I doe not ſpeake of thoſe beaſts, that muſt bee anſwered and haue right done them, in the ſame meaſure, geſture, courſe, &c. but of ſuch onely as leaue you to your meaſure (ſo you will keepe a turne, and your time in pledging) is it any hurt to pledge ſuch? How pledge them? you miſtake if you thinke that we ſpeake againſt any true * ciuilitie, or other lawfulnes: but if you make the queſtion this, whether it be lawfull for a man to anſwer others in drinking, ſo long as he doth neither make his ſtomacke too heauy, nor his head too light, you haue our anſwer already from *Eſay*, from *Salomon*; you may further vnderſtand by S. *Peter*, that ſipping & bibbing is naught, as wel as ſtark-ſtaring drunkenneſſe; and indeed one leades the way, and becomes Vſher to the other: Woe (ſaith *Eſay*) to him that is ſtrong to powre it in: Woe (ſaith *Salomon*) is hee that ſtayes by it, that lookes on, &c. If thou luſt to pledge the Lords Prophets in theſe woes, pledge good-fellows in their meaſures and challenges: if not ſo, learne ſtill to ſhape a peremptorie anſwer to an vnreaſonable demand. But what if they begin a health to my betters, perhaps to the Kings Maieſtie, wherein alleageance will be challenged if I pledge not? What then? what then? I haue ſcarce patience to anſwer ſuch a queſtion: what? a matter of alleageance to pledge

* Yet ſtill with *Ambroſe* his caution in an other caſe to *Monica*: *Nec vlla occaſio ſe ingurgitandi detur ebrioſis.* Auguſt. Confeſſ. lib. 6. c. 1. οἰνοφλυγίαις πότοις, &c. 1. Pet. 4. 3. *Qui modica ſpernit paulatim decidit.* Aug. Confeſſ. lib. 9. cap. 8. See how *Monica* came to be called *Meribibula.*

pledge a drunkard: me thinks an officer were not worthie to weare a gowne, that could brooke this alleageance. Oh that his Maiestie did but heare this language! But for thy selfe, say, I am too base a worme to tosse the sacred name of a King amidst cups, the Kings health is of too too high a price to be put in a pot; say, * I will pray for the Kings health, and drinke for mine owne. But I see you would haue an end, at least tis fit you should.

*Bibamus pro salute imperatoris, & qui non biberit sit reus in deuotione,* said some of old. See *Ambr.* his answer, *de Hel. & ieiunio, &c.*

* The last Lord Chancellors Apothegmes.

For conclusion, let vs (for a last vse) here see, and admire, and magnifie the patience of God, who in so great prouocations holds his hands. Oh (beloued) did we heare, and see, and smell, and know whats done in some one Tauerne, some one Ale-house in this land, we would wonder that the earth could beare the house, or the Sunne endure to looke vpon it. But (alas) how many of these houses be there in some one towne? how many of these townes in some one shire? and so we might goe vpward.

Now the Lord of most glorious maiestie and infinite puritie, sees all, heares all, knowes all, and yet behold we liue: nay, the Lord still causes heauen, earth, sea, land, all creatures to wait vpon vs, and to bring vs in all due prouision: nay now (this harueſt last) he hath abounded in that blessing and graine most, which hath been most abused to drinke; here is patience, here is mercie, here is bountie. Let vs stay here, and suffer our selues to lose our selues in the meditation, and admiration of this wonderfulnesse.

*FINIS.*

Postscr. *GOod Reader, if the Printer mistake my bad hand for marginall quotations, which onely for the auoiding of offence I haue annexed, because I would not bee thought (as some haue spoken) phantastically insleighting antiquitie and good Authors; I pray thee shew me the like fauour which thou didst vpon the like occasion in another Sermon: and as for pettie slips in the Scribe, couer them with the mantle of loue.* Vale.

*Samuels* Funerall in the margent.

FINIS.

# GODS GOODNES AND MERCIE.

## LAID OPEN IN A SERMON, PREACHED AT PAVLS-CROSSE, on the last of *June*. 1622.

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By M. ROBERT HARRIS, Paſtor of the Church of God at *Hanwell* in *Oxford-ſhire*.

The fourth Edition, corrected, amended, and much enlarged by the ſame Authour.

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GAL. 6. 10.

*As wee have therefore opportunity, let us doe good to all men; eſpecially to them that are of the houſhold of Faith.*

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LONDON,
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# GODS AND GODDESSES

TO

# THE RIGHT WORSHIPFVLL,

## SIR BAPTIST HICKS, IVSTICE of Peace in *Middlesex*,

*Grace and Peace.*

RIGHT WORSHIPFVLL;

I Should much forget my selfe, if (whilst I presse others to *Goodnesse* and *Mercy*) I should forget yours to my native Countrie; there you have done good, (to the house of God,) not onelie in outward buildings and ornaments, but in setling a Preacher, where before was none, and *Cambden in Glocestshire.* *M. Lilly.*

and ſuch a one as cannot eaſily bee equalled in eminency of gifts: There alſo, you have exerciſed *(mercy)* in building ſuch an *Almſhouſe*, as that I know not what may bee added thereto, unleſſe hereafter, you ſhall ſee cauſe to ſet over the blinde, and lame, & deafe (who are leſſe able to repaire to, and profit by the publique Miniſtery) a more private Teacher and Catechiſt. *Sir*, I thanke God, I could never yet the Art of flattery, neither will your wiſedome (if I know you) brooke the trade. It ſufficeth, that I have in a line or two recommended to others practiſe your example; and conveied to poſteritie my thankfulneſſe, with your bountie. If God make me able, I ſhall (haplie) doe it hereafter in a better manner: In the meane, I beſeech you to aceept my preſent thanks, wrapt up in a dead Letter and ſicke Epiſtle, and ſtill continue to love his Countrey, who ſtill reſts

*Hamwell in Oxon ſhire,*
*July 9. 1622.*

*Your* WORSHIPS *in all thankefulneſſe and dutie,*

ROBERT HARRIS.

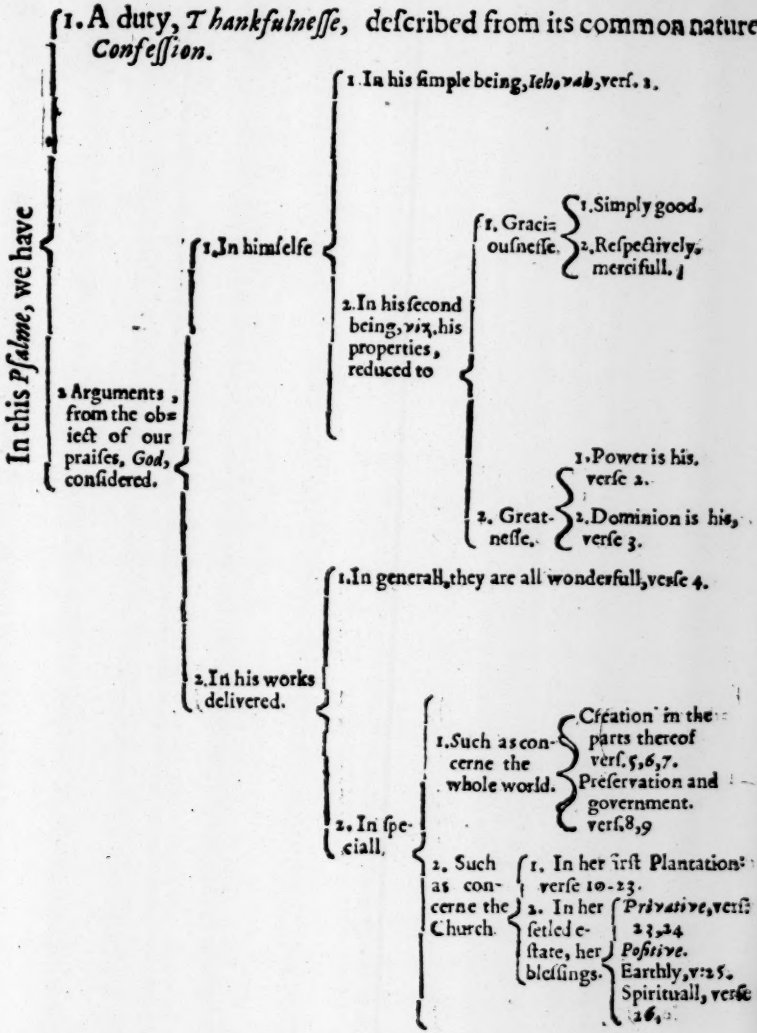
# To the Christian Reader.

GENTLE READER, *Understand that I was then summoned to the Crosse, when I was not in case either to Studie or to speake; the former straight (when I could not bee excused) forced me to a familiar and easie Text, the latter to a briefe & short kind of speech, which carried with it an appearance of that which I ever shund,* Affectation *and* Obscurity. *It may be, thine Eye will conceive me better than thine Eare, and therfore I yeeld to importunity, and present my selfe to thy view, entreating two things of thee,* 1. Charity, 2. Conscience; *Charity towards the* Printer, *in case some faults (in my absence) escape him; towards me, in case so frequent quotations offend thee: my now practice agrees with my ancient Judgement; at home, my people neither understand nor desire tongues, and humane Authorities: and therefore I am sparing: on the other side, when I fall upon an Auditory that conceives and receives both; I use both, as I see my advantage. All is thine if thou canst be content, and wilt aide* Conscience

ence (the ſecond thing) to Charitie. *It grieves my ſoule to ſee the guiſe of many hearers, they deſire novelties: when they have heard, they iudge the man and his method, and then ſit downe, ſeldome practizing what is Preached. Reader, be not ſuch an hearer, leſt thou coſen thy ſelfe,* Iam. 1. 22. *thou here ſeeſt, that if thou be of* God, *and* Gods *goodneſſe and ſpeciall mercy ſhall be thine, thou muſt be good, and do good, be mercifull and ſhew mercy, the times require this, the Lord expects this, our unthankfulnes and unfrutfulneſſe hath welmoſt undone us. If we, who haue more peace in the* State, *more Preaching in the* Church, *then any other knowne Nation under heaven, be no more fruitfull and aboundant in goodnes; than other people, our light will be turnd into darknes, our Sun into bloud: what ſhall I ſay, or to whome ſhall I turn my ſelfe, vve call till we are hoarſe, we ſpeak til we ſpit forth our lungs, yet will not the Sons of men heare us, they will not heare, I ſay with teares they will not heare, wee can do no good. O Lord perſwade* Iaphet, *or we cannot, & be mercifull to this barren Country: Reader, I leave thee, adding to the* Martirs, *Pray, pray, pray, Worke, vvorke, vvorke.*

Thine in the Lord,

ROB. HARRIS.


In this Psalme, we have
1. A duty, Thankfulneſſe, deſcribed from its common nature, Confeſſion.
2 Arguments, from the obiect of our praiſes, God, conſidered.
1. In himſelfe
1. In his ſimple being, Ieh, vah, verſ. 1.
2. In his ſecond being, viz. his properties, reduced to
1. Graciouſneſſe.
1. Simply good.
2. Reſpectively, mercifull.
2. Greatneſſe.
1. Power is his, verſe 2.
2. Dominion is his, verſe 3.
2. In his works delivered.
1. In generall, they are all wonderfull, vesſe 4.
2. In ſpeciall,
1. Such as concerne the whole world.
Creation in the parts thereof verſ. 5, 6, 7.
Preſervation and government. verſ. 8, 9
2. Such as concerne the Church.
1. In her firſt Plantation: verſe 10-23.
2. In her ſetled eſtate, her bleſſings.
Privative, verſ. 23, 24
Poſitive.
Earthly, v. 25.
Spirituall, verſe 26.

# GODS GOODNES AND MERCIE.

Laid open in a Sermon at Pauls-Crosse, on the last of *June*. 1622.

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PSAL. 136. VER. 1.

*Praise yee the Lord, because He is good: for his Mercie endureth for ever, &c.*

THis Psalme cleeres it selfe, and therefore a Title needeth not, it answeres all *occasions*, and therefore the Arguments are generall; it was sung by course, and therefore the burthen is still the same. Ordinary, as 1 Chron. 16. 41 Extraordinary, 2 Chron. 7. & 20 chap.

In it wee have a Duty pressed, and Arguments pressing: the Duty is thankefulnesse, delivered from its common nature, *Confession*: (our praises are but acknowledgements of Gods excellencies.) The arguments are drawne from the Object of our praises; GOD, considered first in himselfe; *Vt in ode* ἀντιστρόφω.

ſelfe; Secondly, in his Works: in himſelfe conſidered, He is apprehended by a firſt and ſecond Act of our underſtanding; Firſt, in his moſt ſimple being, (confeſſe to *Iehovah.*) Secondly, in his ſecond being (to ſpeake as we conceive things) in his properties.

Theſe mentioned here and elſe-where, as *Exodus* 34. *&c.* are, firſt, *Graciouſneſſe*, ſecondly, *Greatneſſe*. For the firſt, he is firſt ſimply (*Good*) and then in a reſpect (*Mercifull:*) for the ſecond, His is Power, He is (Gods of gods) Gods in the plurall, becauſe all powers are His, (God of gods) in an Hebrew ſuperlative, becauſe he is *farre* above all Gods, whether ſo reputed or deputed; that great, that ſtrong God, as *Moſes* expounds the phraſe, *Deut.* 10.7.

Pſal 97.9.

Next, Kingdome is His: He is (Lords of lords) in the ſame ſenſe, that is, the Monarch and Emperour of Princes and States; now if Power be His, and Kingdome His, Glory is his alſo, therefore *Hodu* confeſſe it, ſaith the *Pſalmiſt:* This is the firſt Argument from Gods bleſſed ſelfe; the ſecond, from his Workes, we leave for haſte, &c.

Verſe 1.

See the Table prefixed.

Of the Action (*Confeſſe,*) the Object (*Iehovah,*) ſome-thing at home. *Goodneſſe* and *Mercie* offer themſelves next; and firſt, *Goodneſſe*, as the more generall, and the ground of *Mercie*.

*Doct.* *God is good.* This point is plaine, a principle not needing proofe; there be (ſaith Nature in the Philoſopher) ſome confeſſed goods; of theſe, God is the chiefe, nay all theſe in one, like an abſolute Pearle, that containes all beauties in it ſelfe, no *Marcion* will deny goodneſſe, where he yeelds a Godhead, we have

Τὰ ὁμολογούμενα. *Ariſt. Rhet. l. 1. c. 6. & inde.*

have therefore ſaid enough for proofe, when we have once ſaid what goodneſſe is, and how it is affirmed of God.

For the firſt, *Goodneſſe* is the perfection of things, for which they are deſirable; perfection imports freedome from all defects, and fulneſſe of all excellencies, and is chiefly ſeene in the being, working, end of things; that which hath the nobleſt being, and therefore end, and therefore operations, is ever beſt and moſt deſireable: Deſire is the reaching of the ſoule after that that likes us, becauſe it is like us: Now the All-ſufficient God is his owne being, his owne end, his owne *Act, or rule in Action*, yea he is the Authour of all good, the end and deſire of all things, (in naturall reſpects) and therefore the perfection of all, and ſo all perfection and goodneſſe. 1

His *eſſe* is his *agere*. *Bonum omnis boni, Aug. de Trinit. l. 8.*

For the ſecond, God is, firſt *eſſentially good, good without goodneſſe*, (ſaith *Auſtin.*) Creatures be good, but not goodneſſe; their nature is good, but goodneſſe is not their nature, but the nature and ſubſtance of God (ſaith the Chriſtian Philoſopher) is goodneſſe, nature and goodneſſe differ not in him, but onely in a reſpect. 2

Yet formally God by his eſſence rather than his goodneſſe.

Secondly, *cauſally good*; not as the forme of particular goods, but as the Worker of all, the meaſure of all, the end, that terminates and perfects all. *V. Aquin. quæſt. de bono.*

Thirdly, (which followes upon the former) *eminently good*: firſt, in Order, Nature, Worth; and laſtly, Originally, and Abſolutely the *onely good*. Mat. 19. 17.

This Doctrine cals more for practiſe than proofe, becauſe as in nature, ſo here, the ſweeteſt things are moſt abuſed, & being abuſed, prove moſt dangerous. *Corruptio optimi eſt peſſima.*

*Vſe 1.* God is good, let us put it to good uſe; firſt, for *humbling*, ſee what we were once, good: for of goodnes, can come nothing but goodnes; ſecondly, What we are now by nature, bad; for firſt, we are ſunke as farre from God as hell is from heaven, He is *holy*, we profane, He *wiſe*, we fooliſh, He *true*, we falſe, He *good*, wee naught. Secondly, from this diſproportion growes hatred of Gods holineſſe, in his word, worſhip, people, preſence, every way. Thirdly, from this *hatred* ſprings love to his enemies, the World, Fleſh, Satan. Fourthly, from this love, a liſtning to what fleſh ſhall propound, and Satan ſuggeſt, and thence a capacity and poſſibility of being monſtrous in life, and blaſphemous to the death.

All good hatred comes from good love, but bad hatred produceth bad love.

Oh! what a peece of ground is mans heart now become, wherin no ſpiritualnes thrives, unleſſe Power it ſelfe plants it? wherein, *Pride, Murther, Whoredome, Sodomie, Blaſphemy, Atheiſme*, either doth or ſoone may ſeede? This curſed nature, this renders us as odious, as goodneſſe doth amiable; and this muſt be ſeene, if ever we will be ſaved. Now the glaſſe that detects badnes is Gods goodneſſe: by his nature and workes we ſee ours, as by the Sunne we ſee motes, and filth by light; But God is a light too ſtrong for our ſenſe. True, therefore we muſt with him (in the ſtory) looke for the Sunne in the Weſt, not in the Eaſt: behold the Lord, as he is reflected and refracted, firſt in the glaſſe of his creatures, & his Works. Secondly, in the face of his deareſt Son, ſo we ſhall ſee (at one view) unſpeakable beauty, and deformity; that in God, this in us: ſo way and overture will be made for that firſt, ſecond, and third of Chriſtianity,

*Strab. apud Iuſtin lib. 18.*

ſtianity, true humilitie: ſo Gods goodneſſe will be admitted; mans wickedneſſe abhorred, all the errours of the times, and incongruities of action will be ſoone reſolved into their firſt principle, eſtrangement from, and diſtruſt in this goodneſſe of God. *Aug. Epiſt.*

Secondly, ſee what we ſhould be, good; goodneſſe is ever admirable, and therefore (ſaith the Philoſopher) imitable. Now the 119. *Pſal. verſ.* 68. tells us, that God is good, and doth good, and he is our Copy and rule. *Vſe* 2. Inſtruct. 1 to all in generall.

Firſt therefore wee muſt be good, and then doe good: firſt the ſap muſt be good, and then the fruit; for as things be, ſo they worke; the infuſion of the ſap (the firſt act of our converſion) is Gods act, our will prevents it not, but followes it. The ſecond act (of fructifying) is ours, under God: for when God hath tuned and doth touch us, wee doe move; and whileſt the ſpirit imbreathes us, we turne about like the Mill: in neither wee muſt be wanting to our ſelves, but concurre in this as agents, in that as patients; and as our liberty (in externall acts) is ſtill ſome, ſo muſt our endeavours be anſwerable. Firſt, wee muſt have the patience to heare, (whatſoever wanton wits may talke of the wills, virginity or other exemptions of the higher faculties) that in our fleſh dwels no ſpirituall goodneſſe, all our goodneſſe dwels out of our ſelves in Chriſt. 1 *Quoad externa diſciplinam*, as to come to Church, to heare, &c. Rom. 7.

Secondly, that it is Gods owne hand, that ſtends us from the firſt, and ſets us in the ſecond *Adam*. And thirdly, that he doth this by his owne meanes, & therfore we muſt tender our ſelves to his meanes, waiting till hee (who ſpeakes in working, and

workes in ſpeaking) ſhall pleaſe to ſpeake life into
Eſay 53.3. the ſoule, by the eare.

2. Thus are wee made trees: being ſuch, we muſt (in the ſecond place) beare: and here lies our buſineſſe, our errand hither, is not to pleaſe or preach man, but to call for fruite. *Mat.* 21.34. You are trees in Gods vineyard, well planted, fenced, husbanded, what is your fruite? your Land is good, your Law is good, your Citie good, your Sermons good, what be you? Is your fruite none? Heare our bleſ-
Mat. 7,19,18. ſed Saviour, every Tree, *i.* Every Man, every Houſe, every City, every Nation, that beares not fruite, is for the fire: Is your fruit bad? Heare againe, A good Tree cannot bring forth bad fruite, and the ground that brings forth briers after ſhowers muſt be burnt *Heb.* 6. 8. You have received the raine of heaven, and muſt be as the raine and dew from heaven, *Mic.* 5.7 elſe the curſe is neere. Is your goodneſſe onely Morall? heare your Saviour, *Every branch that beares not fruite in mee, hee takes away, Iohn* 15.2. Your workes muſt be the workes of God, wrought from God, for
1.2. God, in God, according to God, elſe they are but
3.4. ſhining ſinnes. Is your goodneſſe ſpirituall? heare againe, Vnleſſe a man abide in me, he is caſt out, caſt into the fire and burnt, *Iohn* 15.6. Behold, if another ſhould cry, *fire, fire, fire*, thus in your ſtreetes, you would be all awakened; our bleſſed Saviour cries, fire if your fruite be none, fire if bad, fire if not ſpirituall, fire if not laſting. O be afraid of this conſuming fire, and as you heare the words, ſo doe the workes of God. Religion, (wee muſt know) is not a name, goodneſſe a word, it is active like fire, com-

mu-

municative like light: as the life of things ſtands in goodneſſe, ſo the life of goodneſſe in action. The chiefeſt goods are moſt active, the beſt good a meer Act, and the more good we doe, the more god-like & excellent we be; what is the excellency of meats? goodnes, what of wines? goodnes; what of grounds? goodnes; what of all? goodnes: what is mans comfort in life? what in death? what after, what ever? goodnes: This is the man, the whole man, no crown to this in life, no comfort to this in the day of accounts. Well done good ſervant, enter into thy Maſters joy. Glory, and honour, and peace, is to every worker of goodneſſe, whether Iew or Gentile, bond or free, rich or poore, wiſe or ſimple, weake or ſtrong; if a worker of righteouſneſſe, hee is accepted, aſſiſted, rewarded, therefore worke. Eccleſ: 12. Rom: 2.

Now as you muſt be preſſed to, and rich in every good work, (for goodnes containes all parts owing to God or man, our ſelves or others, friends or foes) So chiefly in the beſt, for kinde or uſe, that is, good ſpirituall and common: for the firſt, as ſpirituall gifts, ſo acts are more deſirable. Man never lives till the life of God live in him, and all that hee doth be either a ſpirituall act, or (at leaſt) ſpiritually acted; holineſſe muſt be written (*Zacharie* tells us) upon our bridles, when we warre; upon our cups, when we drinke: In ſhort, the kingdome of God muſt firſt be ſought and ſet up in us and ours; and what wee may, advanced among others, in the meanes of it and maintenance for it. And here the rich may joyne in one, both theſe goods ſpirituall and common. Some Churches (you ſee) want men, ſome Tit: 3, 1. Zach: 14.

men

men Churches and meanes: I bluſh, I bleed to ſpeake it, able men are ready to hyre out themſelves for bread, and excellent wits hang the head for want of watering, gaſping like fiſhes out of the water, being out of all, both meanes and hopes; if there be any true blood yet running in your veines, you that can feed Birds and Dogges, ſtarve not Grace and Learning. Children might be Schollers, Schollers Preachers, Preachers Saviours; and that of thouſands, did not Dogs eate the Childrens bread.

Obad. laſt verſe

2. Secondly, you muſt ayme at the common good, for that is ſtill the greateſt good; and heere two rules: firſt, if you will be for the publicke, you muſt be good in private; beare your owne fruite, worke in your owne hives, man your owne oares, and make good your owne ſtanding. Happy is that body, wherein the eye ſees, the eare heares, the liver ſanguifies, &c. Happy that houſe, wherein the maſter rules, the man runnes, the head leades, and the body followes; Happy that State, wherein the Cobler meddles with his laſt, the Tradeſman with his ſhop, the Student with his booke, the Counſellor with State, the Prince with the Scepter, and each Creature lives in his owne Element; but woe bee to the Heathens Army, when all will be Captaines, and none Souldiers, woe to that body that will be all head, members miſplaced are neither for uſe nor eaſe.

Pſal. 1.

2 Secondly, we muſt ſhoote at the common white, that is, though you be private in your ſtandings, yet you muſt be publicke in your affections, and intendements.

For

For the first; I meane affections, as King *Richard* bestowed himselfe diversly at his death, so must we in life; *Bohemia* clames a part in our love; the *Palatinate* a part, the *Churches* abroad, our *Brethren* at home a part: at home, in selling we must be buyers, in lending borrowers, in visiting patients, in comforting mourners; abroad, we must in our owne peace consider their warres, feele them panting, see them bleeding, heare them scriching, *O husband, O wife, O my child, my child, O mother, mother, mother my father is slaine, my brother is torne, my leg is off, my guts be out, halfe dead, halfe aliue, worse then eyther,? but because neyther,* O that we had hearts to bleed ouer them, and to pray for the peace of *Ierusalem*.

For the second, our thoughts must all meete in the common-good, like so many lines in a Center, streames in the Sea; Christ Iesus *pleased not himselfe*, saith S. Paul; *He dyed forus*, saith S. Iohn, therefore we must for our bretheren; one member will dye for all, one Heathen for many; if we must dye for the common-good, must wee not live to it. If all must must not the more publique persons, Yes you Lawyers (to instance) must be common blessings, and not seeke your own, you must (with *Papinnian*) reiect bad causes, and ripen good, there goes but paire of Shearres betweene a protracting Lawyer and cheating Mounte banke, that sets his Clyant bakward and forward like a man at Chesse, and proues a butcher to the silly sheepe, which ranne to him from the Drouer.

2 *To some in particular, as 1 Lawyers:*

You Land-lords must be common too if with that Duke you will trust your Tenants with your throat,

2 *Land-lords V. Grin. Epist. ad Synopsin. Hist. hominis;*

you must not hurt theirs, you are heads of Townes, the head should care for the least toe: encloſure, if it wound not the heart, yet treads it heavie on the toes of a State; force not men by racking rents, by overlaying Commons, and picking quarrels to undoe themselves, betray not Townes; as *Rome* did *Carthage* with a distinction, We will save the Citie, but destroy the Towne: a poore man in his house is like a Snaile in his shell, crush that, and you kill him: say therefore with thy selfe, My Tenant is a man, not a beast, were he a beast, yet a *Righteous man is merciſull to his Beast*; a breading Bird must not have her nest destroyed, a younge Kid must not bee sod in his mothers milke, what will become of me and mine, if I destroy the nest of breeding Christians, and having chopt them to the pot, seethe old and younge in one anothers bloud?

Mich. 3:3.

3 You *Patrons* must be for the common good also, preferre many soules to one tenth; when you be to chuse a Shepheard, let the question be that of theirs in the Gospell, *Who is worthy?* and the decision, *Detur digniori*; when you present, present not a *Promethens* sacrifice, skinne and bone without flesh; when you have presented, feare *Zacharies* curse against perjurie and sacriledge, if perjurie dwell in the Parsonage, and robberie in the Mannor, the curse of God will pull downe both. Lastly, when you have a Prophet, bee you *Patrons?* study his peace, as he doth yours: what Law it may be, after vowes to enquire, I doe not know, sure I am, *Salomon* saith, it is destruction, destruction of some estates, of many soules; whilst the Nurse wants bread, the Children want milke,

Patrons:

Zach. 5:4.

A free Patron at first, a kinde Patron to the last, unto his owne teacher, is *Rara avis in terris*, &c.

milke, ſo both cry and both are heard, and woe be to him that hath a cry of Soules againſt him.

*Nobles*, I know not whether they frequent this place or not, if ſo, I would entreat them to remember, what the ſtory ſaith of ſome men, that they are Medicinable from top to toe, and ſuch ſhould they be. Firſt, they ſhould heale themſelves, becauſe their actions are all exemplary; then their families, by eſtabliſhing *Nebuchadnezzars* order, that no man ſpeake (much leſſe doe) any thing amiſſe againſt the God of heaven; thirdly, the oppreſſed and wounded; they ſhould reſcue the poore, as did noble *Iob*, plead for them, ride for them, ſpeake to Majeſty it ſelfe for them, where povertie hath not acceſſe. So ſhall they enoble themſelves, and prevent the cenſure of former Ages. 4 Nobles, *Plin. l. 28. 3.* Dan. 3 29. *Filii heronm noxæ.*

Wee cloſe this Vſe with *Magiſtrates* and *Iuſtices* (*Itinerant*, or others;) S. *Paul* tels them their errand it is the common good, and chalkes out their way; they muſt be Terrors and Comforts. 5 Iuſtice and Iudgement. Rom. 13. Ἐις τὸ ἀγαθὸν

Firſt, terrors to the evill, elſe evill doers will be a terror to them, for ſinne is impudent & incroaching, as experience hath taught us: *Bribery* will be ſometimes bolder than *Innocencie*, *Falſhood* than *Trueth*; a man that doth more than deliberate of Rebellion (which yet a *Tacitus* could call *Rebellion*,) hee will embarke himſelfe in actions of State, embroyle Kingdomes, transferre, for his publique good, any Crowne, ſpeake more baſely of annointed Princes, and yet ſuch a man as this will be neere hand, heard as lowd from the Barre, as Iuſtice from the Bench; a *Gentleman-ſwearer*, *drunkard*, *Whoore-maſter*, *ſtabber*, I *Lib. 3. Hiſtor. V. Carer. l. 2. de poteſt. Rom. Pont. c. 19. V. Beran. & alios, &c.*

will soone out-stare a Iustice, an Alderman, and a Noble-mans mans-man will so amaze Iustice (if she take not the more heart) that she is left speachlesse a long time after. *O Iob, Phineas, Nehemiah, &c.* whats become of your spirit, You would driue sinne and sinners into their holes, now they dare the light, and stare Iustice in the face, as if they would out-face her: rise (yee liuing Images of God) cloth your selues with zeale as with a cloak, put on Iustice as a garment, understand, that there is a King in *Israell*, a God in heauen, and make sinne understand, that you haue zeale in your hearts, and a sword in your hands.

2 Secondly, you must be incouragers of goodnesse, goodnesse (I say) both spirituall and morall, religion, and righteousnesse, for religion, where is zeale comly, if not there, when, if not now, when false zeale blazeth, and true cooles, View a zealous Papist (in that name and respect, better than a meere Neuter) and he dares tell us to our heads, that our Religion is errour, our selues heretiques, our end destruction, that one heauen cannot hould us hereafter, one Church now, that liuing and dying *Lutherans*, wee shall be certainely damned, if wee be not, he will be damnd for us: Now, if our faith stand upon better pillars then his, why should not we be as resolute and confident as he, View againe the Atheist, and hee flyeth upon Religion, as a bird upon the candle, hee disgraces it, & will not you then grace it, He smites it, and will not you defend it, Yes, Religion calls on your sword to her succour, chiefly when she is opposed in her *Prophets*, they are the men of sorrowes, they

*Cam. rat: 10. Barcl. Paran. Brist. Mot 38. Coster. res. ad Ruf. Luc. Osiander, &c.*

they find the *Hiſtorian* true, that we haue loſt the names (I may adde the nature) of things: *Darkneſſe* is called *light*, *Light darknes*, the *Sheepheard* is hunted, and the *Foxe* hunts him: Many a man cries out of blaſphemy againſt God and the King, and the blaſphemie is but this, *Naboth* will not part with a peece of his fleece, many a fearfull bill is framed againſt a Preacher, when the Enditement ſhould runne thus: *bonus vir, ſed ideo malus, quia Chriſtianus*, at leaſt *Chriſti nuncius*. My *Fathers*, and reverend *Iudges*, open your mouthes in the cauſe of the afflicted; remember, that you owe your Hoods, Gownes, Liues, ſelves to the Goſpell; did not our Miniſtry awe mens conſciences, nor you, nor the world would be one yeare elder; ſhould you ceaſe to countenance us in our righteous cauſes, you ſhould betray your right hand with the left.

*Rerum vocabula amiſimus, &c. Saluſt.*

1. Sam. 25:

*Tertul. Apol. Gen.*

Now, as *Religion* brings the greateſt good, and therefore muſt be moſt reſpected, ſo *Iuſtice* the next, and therefore muſt bee carefully adminiſtred. And here we ſhall not neede to minde you of the Oratours *duſt*, or the Heathens *note*, How that many more offend by ſeeking favour, than offending; it ſhall ſuffice to referre your wiſedomes to two Scriptures in *Iob*, the firſt, is Chapt. 15. verſ. 34. and it's this, *Fire ſhall conſume the Tabernacles of Briberie*: if Bribery (how ever diſguiſed) get into the houſe, whether by the Maſter or miſtriſſe, or ſonne, or ſervant, God will fire it out, or fire the houſe over it. The ſecond is Chap. 13. verſ. 10. *He will ſurely reprove you, if you ſecretly accept perſons*. Carry it never ſo ſmoothly, yet if under-hand you preferre a Laick

*Tac. l. 15. Annal.*

Chap. 15. 34.

Chap. 13. 10.

to a Church-man, a Lord to a Plough-man, a kinsman to astranger, and a Courtier to a Peasant, & take away the righteousnesse of the innocent, and iustifie the wicked, God will certainely reproove you, i.e. chide, smite, cursse you for it, and so set it on as no man shall be able to take it off; that God that will not suffer you to be partiall for the poore, for himsilfe, will never brooke other warpings, and pattialities: Oh, then looke upward and peruse your Oath, deale edually between party and party, plea and plea and if you will needes heare any in private, heare the poore man speake, whose counsell dares not speake (sometimes) in publique; and if you will hasten any hence, hasten him who languisheth, whilst head and body stand a hundred myles asunder. And when you ride circuit, I beseech you remember, that you ride circuit, not post, take time to heare poore mens grievances your selves, lest in a Reference, you leave the Hare in the Huntsmans-hands, and the Commissioner deputed, umpire the matter, as once they did at *Rome* betweene Neighbours; the ground is neither the Plaintifs nor Defendants, it is the Iudges. To wind up all, nor you, nor we of the Ministry (to whom I had more to say if the place suited, and of whom more else-where) nor any present, have done the good wee should; let us say for the time past, *That we have been unprofitable servants*; and henceforward, resolve with the Church of old; *Not to talke, but to live.*

Iob. 13.

*The Aedeates & Aricini, etc.*

*In concio. ad Clerum et visitat.*

*Nos non eloquimur magna sed vivimus. V. Minut. in Octav.*

*Vse 3.*

The maine dispatch, wee would speake the rest, if we could, with one breath. Is God good? Then love him: for, Goodnesse is the object of love: now

now love is a deſire of union, it unites us to God by conforming and transforming us, ſo that then our love ſhall appeare to be true, when out of a deſire to be made one with God, we conforme to his ordinances, and be transformed into his Image.

Notes of love.
1.
2
3

See this Vſe enlarged paſſim in Cantic.

Againe, is God good? then let him be juſtified and every mouth ſtopped; we inſtance.

*Vſe* 4.

Firſt, ſinnes are committed; Doe we make God a cauſe of it? What, as much as man? What, more than man? What? more than Sathan? O blaſphemie! O impudencie! Did it ever come into any of our hearts ſo to thinke? No, no, we yeeld that ſinne cannot comport with a glorified eſtate, much leſſe with glorie it ſelfe, Wee hold, that God being goodneſſe it ſelfe, and All-ſufficiency, cannot be a cauſe, eyther Morall or Phyſicall, of that which is (formally) nothing but deficiency, and if our owne words may not be taken in our owne cauſe, let ſome conſult *Suarez*, & their owne & the purer Schooles; others their owne *Arminius* and *Vorſtius*, and then tell us what wee ſay more than they, or the leſſe than we (for ſubſtance) about the cauſe of ſinne.

As *Beller.* and *Wright*, and others charge us. Chiefely *Wright.*

*V. Suar Opus. V. Arm. Theſ. Vorſt. Apol. Pro. Eccl. Orthod.*

Secondly, the world (Chriſtian) is embroyled, yet God is good; in this confuſion he ſeeth order, and in the double-faced world, the ſide to Godward is *beautifull*, when that to us-ward is *deformed.*

*Pet. Moul.* of love.

Thirdly, Diſputes ariſe, touching Reprobation, which trench farre upon Gods rights; ſay ſtill, he is good, all that he Decrees and does is of himſelfe, and for himſelfe, and therefore beſt, becauſe from, and for the beſt.

*V. Armin.* againſt *Perk.* deſperately of this.

Laſtly,

Laſtly, Diſcontents ariſe, ſay ſtill; God is good, the times are hard, yet he is good, men are naught, yet He is good: we have our wants, yet He is good to us, and where can we mend our ſelves? Were we in *France*, in *Bohemia*, in *Polonia*, nay were we not Chriſtians but Heathens, not men but beaſts, not beaſts but ghoſts in hell, 'twere dutie to ſay, God is good (for where power, juſtice, wiſedome are, there goodneſſe is) and if goodneſſe muſt be acknowledged there, muſt it not in *England*, the face of *Europe*: in *London*, the eye of *England*? Behold, the Creatures, refreſht with GODS goodneſſe, triumph, the Fields laugh, the Corne ſings, the Birds chirp, the Beaſts skip, yea, (ſaith the Heathen) wee love to heare them ſing, not howle, not roare, not bellow: and ſhall we (in the midſt of their reioycing) whine and cry? Doubtleſſe, what ever the times be, or our eſtates be, God is good: and goodneſſe is excellent, and excellency challengeth honour, therefore doe the Lord right. *However it be* (ſaith the Prophet) *God is good to Iſraell*; Let the *Iſraell of God* taſt it, reliſh it, confeſſe it, live in the ſtrength of it dye in the ſenſe of it, and ever continue in the feare of Gods goodneſſe: as HOSEA ſpeakes, Chap. 3. *Vlt.*

*Plut. of tranq. of mind.*

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*Thus farre of that* Goodneſſe *now, whereof no Angell can ever ſpeake enough.*

# GODS MERCIE.

NOw followes the ſecond, *Mercy*, Where, firſt, the thing: ſecondly, the adjunct. For the firſt, though (*Ceſed*) be ſomewhat generall, yet our tranſlation is juſtified by our Saviour, *Math.* 9.13. who renders it (ἔλεος,) Secondly, by our Prophet, who ſevers it from goodneſſe; This being a generall *Mercie*, That a particular *Goodneſſe*, reſpecting miſery and want.

For the ſecond, 'tis everlaſting, everlaſtingneſſe (or eternitie) is a perfect poſſeſſion, all at once, of an endleſſe life (ſaith *Boeth.*) Everlaſting *Mercie* then is perfect *Mercie*, which ſhuts out all the imperfections of time, beginning, end, ſucceſſion, and ſuch is Gods *Mercy*. Firſt his *Eſſentiall Mercie* is everlaſtingneſſe it ſelfe; for it is himſelfe, and God hath not, but is, things, He is beginning, end, being, and that which is of himſelfe, and ever himſelfe, is eternitie it ſelfe. Secondly, his *Relative Mercie*, (which reſpects us, and makes impreſſion on us) is everlaſting too, in a ſenſe: for the Creatures, ever ſince they had being in him, or exiſtence in their naturall cauſes, did ever and ever well need Mercy, either preſerving or conſerving. Preventing or continuing Mercy in the firſt ſenſe, is *Negatively endleſſe*, that is uncapable of end, becauſe unboundable for being: in the ſecond ſenſe, it is *Privatiuely endleſſe*, it ſhall never actually take

*Aeternum ſimul, ſemel, et ſemper habes quicquid habes, etc. De Conſola.*

take end, though in it selfe it may, and some wayes is bounded; the first is included in the latter, but the latter chiefly here entended; and therefore the point

*Doct.2.* arises to be this: *Gods mercy (chiefly to his Church) is an endlesse Mercy*, it knowes no end, receives no interruption. Reasons hereof from the Word, are

*Reas.* these, (for as touching testimonie this Psalme shall

1 be our securitie) first from *Gods nature, Hee is good.*

Mich.7.18. *Mercy pleaseth him.* First, it is no trouble for him to exercise Mercy: Secondly, it is his delight; we are never wearie of receiving, therefore He cannot be of giving: for as it is a more blessed thing to give than to receive, so God takes more content in the one than we in the other.

2 Secondly, from *his unchangeable Word and Covenant, Thus saith the Lord*, though the Mountaines

Esay 59.9,10. *Et passim.* should remoue, &c. and though my Covenant with the Heavens should faile, yet not this, *Esa.* 54.

3 Thirdly, *From our need*; Every Creature is compounded of *Perfection* and *Imperfection*: the first is the ground, the second is the Object of Mercy: for the first, that which moves to Mercy, is *Propriety*:

Esay. 58.7. therefore we pittie man, because he is our owne flesh, therefore a Christian man, because we be in the bodie. We pittie still our owne, and therefore God

Heb: 13, 1 *Amat nos tanquam aliquid sui, Aquinas.* shewes mercy to us, because Hee hath an interest in us, and we be his owne: either as creatures, or children, and so concurre with him in some degree of perfection. For the second, the Object of Mercy is

*V. Aqui: secunda secunda, q: 30, etc. Et vivem: de an.* not misery, unlesse in (the Schoole-mans sense, that is) a generall sense, but defectivenesse: for whatsoever hath not all things in, of, by it selfe, stands ever at the

the mercy of another; and in these circumstances stands every Creature, he partly is and is not, and therefore needes, and therefore receives mercy from God, where he intends its perpetuity. As compounded *ex ente et non ente.*

Now, is Gods mercy thus *Endlesse?* Then (to say nothing of those uncouth Disputes, touching that Apocryphal invocation of Saints, as *Eccius* acknowledgeth it, touching excision & intercision of grace, the precedency of some Creatures above Christ, in point of Mercy, and other the like monsters of opinion and blasphemy) let us learne of the Church, to dwell upon the mercies of God; in some attributes we may be too busie, but here a man may let out himselfe without danger; God offers more mercy to our eyes, than we can see; to our thoughts, than we can conceive; and when we have done all, *He is above all prayers:* hereby our hearts will be wonne to God; power without mercy, amazes, wisedome confounds, justice affrights, but mercy seene in all (as in this *Psalme*) unites & melts, here is daily employment: for he lades us daily with blessings, and his mercies are *fresh every morning*; we provoke him, and he is *patient*; we put him to it, and he is *clement*; we be empty, and he is *bountifull*; we be miserable, & he is *pitifull*; good to our bodies, soules, estates, names, friends, Townes, Church, State, Court, Kingdome: Oh, let these Mercies soake into our hearts, till they draw forth teares, as they did from *Bradford*: *Let the house of* Levi *say, his Mercy endures for ever: Let the house of* Iudah *say, his Mercy endures for ever:* Let the *fields* say, it is his Mercy that we be not all spoyled: Let our *Cities* say, it is his Mercy that we be not

*Vse* 1. *De vener. sanct. eorum.* Neh. 9. Lam. 3.

not all burnt; Let our *Churches* ſay, it is his mercie that we be not all ras'de: Yea let this *Land* (of all Lands) ſay, it is his mercy that ſword, and fire, and peſtilence, and other miſeries, doe not prey upon me, as upon my Siſter-Kingdomes; *O Lord, who is a God like to thee?* thus to beare, thus to bleſſe; had not thy Mercies exceeded all limits, our ſinnes ere this had ſunke us all; our *England* had beene made a ſecond *Sodome* and *Gomorrah.*

*Vſe* 2. Is God *ever mercifull?* Then the Argument is ever good, *Turne to the Lord,* ſay the Prophets, *repent,* ſaies the Apoſtle, this the uſe, that Mercy muſt be put to, the better God hath beene to us, the more we muſt bleede under his reproofes: *O my people, what have I done unto thee? or wherein have I grieved thee? teſtifie againſt me. Surely, I brought thee up out of the land of Egypt, and redeemed thee out of the houſe of ſervants, and I have ſent before thee; Moſes, Aaron, and Miriam. O my people, remember now what Balak King of Moab had deviſed, and what Balaam the ſonne of Beor anſwered him, from Shittim unto Gilgal, that yee may know the righteouſneſſe of the Lord,* ſayes God, *Micah.* 6.3--6. Hee ſpake it once to *Iudah,* now to *England, O my people,* what is the matter that I cannot winne you? Wherein have I wronged your names that you teare mine? When did I grieve you that you grieve me? When was I hard to you, that you ſo hardly afford me one day in ſeven? What ayles you, what ayles you, that you will not be ruled by me? I would have you leave your ſinnes, you will not; I would have you holy, happy, you will not; I would have a Covenant of Salt betwixt us, that I might never leave you, you wil not;

Inſtruction, 1. to the Land in generall, Ioel 2. Iona. 3. &c. Rom. 2.

not; no words, no ſtroakes, no fights abroad, no love, no kindneſſe, no patience at home can melt you.

O that yet, yet, yet, we, all we of this Church, of this Iland, would meete the Lord with faſting and mourning, and make our peace with him, whileſt peace is in our gates. Now what the whole Land in generall, that this Chamber in particular muſt doe, I will ſuppoſe your Government, your ſelves preſent to be good, but what ſhall we ſay of many in the Cittie? I muſt turne to *Ezekiel* 22. and ſpeake that to our *Ieruſalem*, which the Prophet there doth to his *London*. *The Citty ſheddeth blood in the midſt of it, that her time may come, and maketh idols againſt her ſelfe to pollute her ſelfe. In thee have they deſpiſed father and mother: in the midſt of thee have they oppreſſed the ſtranger: in thee they have vexed the fatherleſſe & the widow. Thou haſt deſpiſed mine holy things, and haſt polluted my Sabbaths. In thee are they that carry tales to ſhed blood: in thee are they that eate upon the mountaines: in the midſt of thee they commit abomination. In thee have they diſcovered their fathers ſhame: in thee have they taken gifts to ſhed blood: thou haſt taken uſury and the increaſe, and thou haſt defrauded thy neighbours by extortion: In thee thy Prophets have daubed with untempered morter: in thee thy people* (generally) *vexe, oppreſſe, rob, and wrong one another.* Thus the Prophet then: now I report my ſelfe to you, whether a Prophet may not ſtill take up his words againſt this place, and if ſo, then heare what the Lord further addes, *And I ſought for a man among them, that ſhould make up the hedge, and ſtand in the gap before mee for the Land, that I ſhould not deſtroy it,*

2 To London in ſpeciall.

Verſe 3. Verſe 4. Verſe 7. &c.

Verſe 30.

*it, but I found none.* O unſpeakable Patience and Mercy! when they ſought not God, God ſought them, when the moſt were deſperate, he ſought for ſome few to ſtand in the breach, and a few ſhould have ranſomed multitudes. Now then (much honoured and beloved) are there any men amidſt you? any that can weepe for the abominations of the place? any that can pray? any that can wreſtle with heaven? Let theſe ſtand in the gappe; Let theſe ſtand betweene the living and the dead with their Cenſers, Let them lie betwixt the Porch and the Altar, and ſay, *O thou God of Mercies, ſpare our Citty, ſpare our houſes, ſpare our Churches, ſpare our ſtreetes, and be Merciſull to our ſinnes, for they are wondrous great.*

3. To each man in particular.

And what I ſay to all, I ſpeake to every one now preſent, *Turne:* Oh thou that haſt beene *an Idolater, a Swearer, an Adulterer, a Wanton, a Murtherer, &c.* make this uſe of Gods patience and kindnes to thee, to wit, *Repent.*

O but my ſinnes are many, yea, but his mercies are more; O but they are great, his mercies are greater; O but I am exceeding bad, how bad? as *Manaſſes?* he had mercy for him; as *Magdalen?* he had mercy for her; as *Adam?* he had mercie for him: O but it is now too late, all his mercy is ſpent; No, *His mercy endureth for ever.* Beloved, the Lord hath ſent this day the chiefe of ſinners to proclaime thus much in your eares, that never yet any periſhed for want of mercy in God; be it that thy ſinnes be ſinnes of *darkeneſſe*, ſins of *death*, of *bloud*, of *hell*, yet if thou canſt finde a heart to repent, God will finde in his heart to pardon: ſee thou thy ſinnes, confeſſe, bewaile,

waile, abhorre, forsake them, seeke thou the face of God, lie at his foote, Call, Crie, *Lord be mercifull to me a sinner:* get his Sonne, his Image, and new obedience, and thy case is blessed, nay, if thou canst not thus repent, yet thirst, nay, if thou canst not thirst, yet mourne, nay, if thou canst not mourne, yet *bee poore in spirit*, and being so in truth, the blessing is thine, and *the bloud of Iesus Christ shall cleanse thee from all*, all (I say againe) all *thy sinnes*.

These things briefly; see more largely of repentance, *M Bradford. M Dent. M Perkins. M Scot. M Dyke, &c.* Mat: 5:

Is God *ever mercifull?* then *be yee mercifull, as is your heavenly Father*: nay, he doth not only practise mercy, but also commands it, nay commends it, nay rewards it, nay, plagues the neglect of it, even to utter destruction; your Elder brother *Christ* is also mercifull, and interprets every kindnesse done to his, done to himselfe, besides, Mercy graces *Religion*, glads the Church, fils her mouth with Gods praises, stops the mouth of all adversaries, yea, mercy preserves the afflicted, and refresheth the bowels, for strangers, it winnes upon them in point of Religion; for thy selfe, it comforts thy soule, as an evidence of thy truth, easeth thy body, being a lighter burden than what else will oppresse, (fierceneſse and cruelty) crownes thy name, being that grace that exempts from persecution, and is most attractive, improves thine estate, sanctifieth thy present portion to thy selfe, and settles the remainder upon thy posterity, armes thee against sickneſse and death, *Psal.* 41. *&c.* against oblivion in the grave, *Acts* 9. *v.* 39. against judgement at the resurrection, *Iames* 2. *v.* 13. *Matth.* 25. so that if we either respect our Father, God, or our Saviour, Christ, or our Mother, the Church, or our brethren, Chri-

3 Here, 1. Why? Mat: 5

*Cypr: de oper: eleemos:*

Christians, or our obſervers, Enemies, or our owne ſelves and ſoules, here or hereafter, we muſt be mercifull.

2 How. *V. Tollet. de 7. pet Ment. c. 28, & alios.* If you aske mee, how this mercy muſt be exerſed, I muſt (in this haſt) refer Schollers, to the Caſuiſts, and the reſt of you to other Authors, for a fuller anſwer, the ſumme is this: Mercy muſt have, firſt, 1. *a good roote, Faith in God, Love to God and man:* Secondly, 2. *a good end, Gods glory, in mans good and our thankes*, not merit, not ſatisfaction, not impetration, as they. 3 Thirdly, a *good rule*, the word muſt order us, both for *perſons* and *things*, for *perſons*, we muſt begin with God, &, with the *Macedonians, give our ſelves to him*, 2. Cor. 8. *v.* 5. that done, wee muſt proceede to the Common State, then to thoſe next, that touch us neereſt in the ſtrongeſt tyes; and ſo paſſe on, till (like good ſtomackes) we have dealt ſomething to the moſt removed members. *For things*, reſpect muſt be had to the Soule firſt, then to the Name, then to the Bodie, then to the Eſtate: Fourthly, 4 *our Almes muſt be good*, for the matter of it, firſt, in it ſelfe, being *wholeſome*, and *our owne*, next, for the receiver, being ſuted to his needes, (for the purpoſe) comfort, if tempted, counſell, if diſtracted, ſuccour, if oppreſſed, clothes, if naked, eyther worke or a whip, if idle.

3 What. 1 Would you know (in the third place) what mercy you muſt ſhew, I anſwer, ſuch a mercy as God ſhewes, firſt, *univerſall mercy*, to mens ſoules, bodies, eſtates, and (that which the world is little acquainted with) ſpecially towards Rulers, mercy to mens Names.

Sc-

Secondly, *Everlaſting mercy*, the righteous (ſaith *David*) *is ever giving, lending. &c.* Alaſſe, Mercy breakes now as faſt as trading, faire houſes be ſhut in, Mercy is runne the Country, and is like to periſh, for it will hardly live without a houſe; where a poore houſe is kept, there is ſomething for Mercy to feede and worke upon, ſome raggs, ſome ſcraps, ſome fewell, ſomething; but when (*Midas*-like) all wee touch is gold, our bread gold, our fewell gold, all turned into the penny, I meane ſo, that we cannot give, till we have paſt through three or foure Lockes, and ſeene and felt our almes, then certainely we ſhall part with it moſt unwillingly. The houſe-keeper (if he want not an heart) hath opportunities more than any, for the exerciſing of mercy; be not yee weary of this well doing? The World (I know) is importunate in Comparisons, and impudent in preſſures upon the free hearted, but doe you your duties, and feare not Swine that are well neither full nor faſting.

Now as Houſe-keepers, ſo others in their places muſt bee ever mercifull; all ever receive mercy, let all ever ſhew; all have opportunities, let all apprehend them; *the poore* (ſaith our bleſſed Saviour) *are ever with you*, if ever, now Mercy needs not ride abroad to ſeeke worke in theſe dayes, ſtep but into thy Neighbours houſe, and thou ſhalt finde povertie in the Chimney, in the Cupboard, leanneſſe ſitting on the Cheekes, and cleauing to the ribbs of old and younge. O but wee have not for them. Why, where's the want? your houſes be as trim as ever, your Children as fine, as your Tables as full,

your wastfulnesse as much as ever, and can you bee ever neate, nay ever prodigall, and not ever mercifull? Whats become of Religion now? Is all turned into words, as once in Saint *Iames* his time? Time was when Christians would sell their plate and Chalices, their Roabes and Iewels, their Lands and possessions, to releive the Churches necessity, and shall not we part with superfluities? Tell me (you that reade Saint *Iohn*) how you satisfie his question, and your owne Consciences? If any *man hath this worlds goods, and sees his Brothers want*, &c. How dwells the love of God in him? Will you say, we have not this Worlds goods. Then dissemble not, now yee stand in a crosse point to good *Araunah*: he spent like a Subject, gave like a King; you build farre, goe like Princes, and will you give like Bankrupts? Nay your Tavernes, your Feasts, and Playes, will rise up against you? you have meanes to feast the Rich, and doe not you remember Christs Caveat; *Mercy before kindnesse?* Nay, *Mercy before sacrifice?* You have a pinte of wine for any Friend, and what? Not a penny for Christ? You can finde a Tester for some game, some shew, some stage-Play, and what? nothing for Mercy? Or will you say we see no neede? Why, what else can you see? Men want stocke, want bread, want worke, want money, (and when that is deare, nothing is cheape) and is not here neede? but there is no extremitie? Woe is me, there be many at her stay, I have a little meale and oyle in a cruyce, I will bake, eate, die, they are now sinking, sinking, if you come not quickly to their succour, they are lost

*V. Chry. ad pop: Antioch: ho: 34.*
1: Iohn: 3: 17.
2: Sam: 24: 13.
For other obiections against mercy, see them excellently answered by *Salomon*. Eccl. 11. And by *Basil. hom: de Divit: etc.* Because I cannot stay.
1: Reg: 17: 12.

loſt, isnot this an extremitie? But where be meanes? finde you hearts, I will finde meanes.

First, *the Backe* may lend you ſomthing, your golden hands and fingers might cloath ſome, and bee never the colder, your great Ruffes might feede others, and be never the unhandſomer, the Groves and grounds upon your backes ( as *Tertullian* ſpeakes ) might lodge others, and yet ſit never the worſe upon your owne and children backes. 1. *De habit mul. et litde cult. Fœm. Alius es ſylva etc.*

Secondly, *the Belly* might ſpare you ſomthing with advantage to your health and ſtrength, one meale ſaved in a weeke, one diſh at a meale, one cup of wine, one pipe of Tobacco in a day would come to ſomething in the yeare. I quake to thinke what Chriſtians we be, ſome ſurfet, ſome ſtarve, and all at once; rather than we will not pine the poore, we will cramme and choake our ſelves. 2

Thirdly, *our Houſes* might lend us ſomething, for howſoever ( with men of old ) wee feede, as if wee would die preſently, yet we build as if we would live for ever: It is a world to ſee how curious we be in ſuting every Roome, whileſt the members of Chriſt goe not like one Fathers children, nay it is not neceſſary they ſhould be all in a Sute, onely if Chriſt may be hard, he that hath two coates, ſhould give one to the naked. 3

Fourthly, *borrow of our enemy Sinne*, and here if you will not hold, I know not what to ſay, but that the Heathen ſaith, *He is a bad Phyſitian that deſpaires of his cure*; wee have money for braules, for bribes, for the feeding of pride, revenge, ambition, luſt, and ſhall we feed foes, and ſtarve friends? 4 *Senec.*

let me ſpeake it once for all, Had we as much zeale to mercy, as to ſinne, to men, as to birds and Monkies, to Chriſtians and Preachers, as to Claw-backs, Ieſters, Fidlers, Fooles, we would finde meanes to relieve them. Meanes for the preſent, but how ſhall our owne doe hereafter? Why, is not mercy as ſure a graine as vanitie? Is God like to breake? ſaith not he, *Hee that gives to the poore, lends to the Lord, and he will pay him?* I have nothing to ſpare. Thou haſt for thy freinds, for Gods enemyes, Prid, Vanitie; if none for Chriſt, receive thy doome, *Hee that ſtops his eare at the cry of the Poore, himſelfe ſhall cry and not be heard.* O the time ſhall come, when he ſhall toſſe and tumble, roare and bellow, Lord have mercy on mee, O Lord, O Lord heelp mee; but the Lord will anſwere him, as hee did his brother with meere ſilence *Iudgement without mercy, to him that ſhewed no mercy; Depart from mee yee curſed.* You had meate, drinke, cloath, houſe-roome, for ſinfull men, horſes, doggs, catts, none for mee. But the poore bee as fine as my ſelfe? I pray thee, bee ſaid with reaſon; if others be not fit to receive, thou art not tyed to give; If thou bee fit to give, and they to receive, diſpute no longer, rather heare the Apoſtle, *Put on the bowels of mercy:* and to that end, take his directions, firſt, ſlay unmortified luſts, next, ſteepe thy thoughts *in the Mercies of God*, and they will dye thine, as the dye-fat doth the cloath, that done, be rich in faith and good workes; firſt, in the *Inward Acts* of mercy, pitty the afflicted, bleede with them, mourne with them, thirſt their good, caſt their good. Secondly, *In outward acts* of

Note this.

Prov 21.13. Iames 2.13.

Mat 25.

Col 3.12 5.

Meanes to get mercy.

1.

2

3

Eph. 3.18,19.

of mercy, goe to them, ſit with them, pray for them, lend them, ſpeake for them now to God, now to man, give them, forgive them, and if all thy ability amount but to one cup of cold water, it ſhall bee accepted, rewarded. Mat. 36.

Laſtly, God is *ever merciſull*; let us then leave the labouring Church, after our moſt earneſt requeſts and deepeſt humiliations for her, in his *everlaſting armes, as Moſes ſpeakes.* Lets (ſecondly) bee invited to recommend our Iſraell to him whoſe mercy hath hitherto prevented us, and ever will preſerve us if wee conſtantly cleave and flye unto him, and let every one (to make an end) that is capable of mercy, *being fatherleſſe*, that hath obtained mercy, *being penitent*, thirdly, that loves mercy, *being merciſull*, ſtay himſelfe here: *The Mercy of God endureth for ever:* my ſtrength may faile, my eſtate may, my friends may, my outward comforts, my inward feelings may, but the mercies of God never faile; all miſeries have an end, Gods Mercy (which is my both mercy and merit) is endleſſe, is boundleſſe: It endures for ever, yea for ever and ever, and againe, for ever beyond all times, all things, all mens mercies, all mens miſeries: you muſt end, and I muſt now, but I muſt end as my Prophet doth, Praiſe ye the God of Heaven: *For his Mercy endures for ever.*

4

Deut. 33 27. Note to know that Gods ſpeciall mercy is over us.

1

2. Hoſea 14. 3.

FINIS.

# Poſtſcript.

*Whereas ſome queſtion hath beene made of the truth of this Coppy, in regard of its briefneſſe, underſtand* (Reader) *that indeede I penned a larger diſcourſe; but upon the adviſe of the Phyſitian (in whoſe hands I then was) I abridg'd it, as here thou findeſt it in this fourth Edition, which in ſubſtance containes no more, than what was before publiſhed, onely ſome few lines (then omitted) are now ſupplyed, ſome notes for lightſomeneſſe in the margent added out of my owne Coppy, and the eſcapes in Printing corrected:* Vale.

# PETERS ENLARGEMENT VPON THE PRAYERS OF THE CHURCH.

*The seuenth Edition.*

VVhereunto is added certaine Queres and Cases touching the Theorie and Practice of Prayer: also Inducements and Incouragements to Perseuerance in that Dutie.

*By* Master HARRIS.

PSAL. 34. 17.

*The Righteous cry, and the Lord heareth and deliuereth them out of all their troubles.*

LONDON,
Printed by *I. B.* for *Iohn Bartlet*, at the *Golden Cup*, in the Gold-Smiths Row in *Cheap-side*. 1631.

# To the Reader.

His Sermon (thus made vp with mine owne and others notes) I now ſubmit to Authoritie and Cenſure: for ſubſtance, I yeeld here is no more than what was deliuered; whether no leſſe, I haue not now to ſay; for circumſtance (I yeeld to the allegation) I acknowledge it ſeaſonable. The times ſhall euer be cleared by praier whenſoeuer they looke ſadly vpon vs. Our Brethren abroad cry ſtill in the Churches words; *The harueſt is paſt,* Ier. 8. 20. *and the Summer is ended, and wee are not holpen*; and we (me thinkes) ſhould adde with *Ieremie*, verſ. 21. *I am ſore vexed for the hurt of the daughter of my people, I am heauy, aſtoniſhment hath taken me; Is there no balme at Gilead, &c.* At home howſoeuer the Lord hath beene gracious to vs in the ſcarcitie, yet wee

may in moſt places, take vp the Prophets
Hag 2.20. words in another ſenſe, *Is the ſeede yet in the Barne? as yet the Trees haue not beene deliuered of their burthen.* Looke into the
Pſal.65 9, 10,11. 65. *Pſalme*, and thou ſhalt finde, that it is the Lord that findes both ground and ſeede, that giues both growth and ripening to the Corne; and therefore wee ſhould wait vpon him with our preſents of praiſe and prayer. This were enough to make vs pray, but this is the leaſt of many motiues, for, *Reader* thou ſeeſt the times, the World is now all eare and tongue, the
Demonol. l. 3. c. 1. ad finem. moſt giuen with the *Athenians* to little elſe than to heare and tell newes, (vncertaine newes, the Authour of all lies, as his Maieſtie hath told vs) the reſt are willing alſo to heare, and to heare Gods Truth, not Fables, and therein they doe but as Saint *Iames* would haue them, ſo as they would adde doing to hearing as hee commands. But alas, whilſt we onely profeſſe and diſcourſe of Religion, we driue the practice of Religion out of the world, as one too iuſtly
Sir W. Ral. preface. complaines. It is lamentable to conſider the little vſe that is made of Gods Ordi-

nances

nances in moſt places; Preachers too often (I tremble to ſpeake it) bee vſed like poſt-horſes, ſpurd on till they be ſpent, & then a freſh is called for, in the meane the world ſits ſtill and thinkes to be ſaued for hearing. *Reader*, mourne for this, weepe for this, for this boads a Iudgement, the Lord will reckon for the blood of his Prophets ſpent as well as ſhed. To theſe reaſons it will not be hard for thee to adde more, looke within thee, and round about thee, and ſo ſtirre vp thy ſelfe to this exerciſe of Prayer, an exerciſe (I can aſſure thee) of vnſpeakeable ſtrength and comfort, an exerciſe without which thou canſt not liue, and by which thou maiſt liue in the mouth of death. Beleeue it, wert thou in an eſtate more deſperate than death, in a place worſe than hell; yet if there thou couldeſt pray truly, thou ſhouldeſt finde comfort and ſtrength beyond hope, for Prayer is better than our hopes, and yet God is better to vs than our prayer. Firſt, for that which is publique, follow him who was no time-ſeruer, make no ſmall account of publique prayers. Secondly, for priuate, pauſe before thou ſpeak,

remember who ſpake it; if a man would not deliuer an Oration to a Prince *ex tempore* and ſuddenly, it will not become vs to open our mouthes raſhly before our Maker; ſecondly, keepe touch with God; firſt, for extraordinary and incidentall occaſions, be ſure to keepe thy ſelfe in ſuch a ſtate and condition of ſoule, as that euer thou canſt recollect thy ſelfe, and call in all the powers of thy ſoule for this buſineſſe vpon a ſhort warning; ſecondly, for ordinary times, ſo neere as may bee, faile not of thine houre. When the Clock ſtrikes, the Scholler runnes to his booke; thou muſt to God, leauing all, there tender thy ſelfe (though not alwayes alike fit) and ſo be in the way and place of preferment; if words will not come, ſigh, *God heares the ſighing of his priſoners*; if thou canſt not ſigh, breathe, God hath an eare for that, *Lam.*3.56. Howeuer, there bee, there ſtand, and the child that ſtands before his father, and appears in his place at ſupper-time with his trencher in his hand, ſpeaks with his countenance, and ſpeedes accordingly;
M. Gr. he was wiſe who ſaid, They pray not altogether of faſhion, who ſee their infirmity

in

in praying, and are grieued for it; the worſt prayers that wee make (to our owne ſenſe I meane) ſpeede euer beſt, and then wee pray moſt happily, when wee ariſe moſt humbled.

Thirdly, when thou haſt prayed, doe not as children, who neuer looke after their arrow; but as *Daniel, cap.9.1.* take notice of thine enlargements in prayer, and of thy ſucceſſe after, write downe time and place as the Prophet doth, and ſo helpe thy ſelfe in future times by former experiments. I ſee this Porch growes wide, and therefore I will conclude. If thou be acquainted with prayer, thou knoweſt there is more in it than can bee expreſſed; if thou bee not acquainted, grow acquainted, and thou ſhalt finde me true. If thou wanteſt further motiues and directions, I commend (in this haſte) to thee, who art but a poore Engliſh priuate man; Firſt, for the promiſes (whereof the heart muſt chew before prayer) the *Treatiſe of faith.* Secondly, for motiues, the *Epiſtle to the key of Heauen.* Thirdly, for caſes of Conſcience, and directions after prayer, 2. *Treatiſes* on *Eph.6. viz. The ſpirituall Armour,*

and

and now after directions and exhortations, what remaines but practice? inſtead of others pratling & enterdealing in State-buſineſſe, doe thou pray, pray for thy Soueraign, for his ſeed, for the Churches, for thy ſelfe, for thy charge, and vſe no more words againſt mens ſins, than thou wilt make prayers for their ſoules in ſecret, if thou wilt haue comfort in thy words. Thus much of this: Now *Reader* to thee; if theſe plaine notes paſſe the Preſſe, know that I neither did intend their publiſhing before I Preached them, nor can intend notwithſtanding their refining ſince; If the world may bee bettered by them, or by any thing I can doe, I haue enough, only I deſire mercie and equity from my friends: thoſe notes of mine which they haue, I will my ſelfe (after my publike Miniſterie) now ſhortly reuiſe; let no man doe ſo ill an office as to thruſt out other mens notes without their priuity, eſpecially his, who can doe nothing worthy this Age.

RO. HARRIS.

# PETERS ENLARGEMENT.

ACTS 12.6,7.

*And when Herod would haue brought him forth, the ſame night Peter was ſleeping betweene two ſouldiers, bound with two chaines; and the Keepers before the doore, kept the priſon.*

*And behold, the Angell of the Lord came vpon him, and a light ſhined in the priſon: and he ſmote Peter on the ſide, and raiſed him vp, ſaying; Ariſe, vp quickly: And his chaines fell off from his hands, &c.*

HERE is a ſtory of *Peters* 1. Impriſonment. 2. Enlargment: with the cauſe of the one, and meanes of the other. *Herod* hauing vexed ſome, ſlaine a ſecond, now commits the third; and all this to gratifie the Iewes. *Peter* thus committed, is bailed by the Church, or rather remoued and freed by petition: they pray hartily for

for him, in the 5. verſe, and they ſpeed as happily, whileſt they are praying, God giues in the priſoner amongſt them. The manner of his deliuery is here reported, and that was very ſtrange, beyond *Herods* purpoſe, the priſoners expectation, the Keepers meaning, all mens hopes: *Herod* held his purpoſe he had begun, and the next morning hee meant an end of him. *Peter* had made his concluſion; to morrow (thinks he) (for meſſages paſt betweene him and the Church, which ſpent this night in prayer for him, and therefore knew the danger) I muſt be put to it, therefore I will ſtrengthen my ſelfe to night: The Keepers ſtood vpon their guard, and reſolued that no *Peter* ſhould paſſe them: yet is *Peter* deliuered; and how I pray you? God remoues all impediments, for nothing was in readineſſe.

Firſt, for man, entrance was there none, therefore God ſends an Angell, and there was no ſtop againſt him.

Next, in the darke it was hard to find which was which; God directs an Angel to him, and he comes vpon him, and miſſes not the man, though bound to the ſame chaine with two others, as in ſtrict impriſonments they vſed to doe.

Thirdly, they were in the darke, and that was ill for noyſe; The Angell brings his darke lanthorne with him, and *ſhines* to *Peter* and none elſe.

Fourthly, the priſoner can doe little for himſelfe: he is *aſleepe*, the Angell *wakes* him; hee is *laid*, the Angell *raiſes* him: he is *amazed*, the Angell *directs* him; he is bound, the Angell *vnties* him; hee knowes not *where he is*, the Angell *guides* him; hee

is

is to paſſe thorow ſundry *difficulties*, the Angell *conducts* him thorow them all, and ſo diſmiſſes him.

We will vſe no more words about a plaine Story, but acquaint you with our meditations: they containe the ſucceſſe of the Churches prayers; *they prayed for Peter*, the Angell thereupon is ſent to *Peter*: where ſee, 1. *How the Angell finds him*: 2. *How the Angell deliuers him.*

For the firſt, hee finds him *ſleeping*, in the midſt of feares and foes: From whence was this ſleepe? was it worldly ſorrow that cauſed it, or was it carnall ſecurity?

*Anſ.* In doubtfull things, charity ſuppoſes the beſt, ſo ſhould wee: worldly ſorrow cauſes ſleepe, but how? when it is not extreme, and that ſleepe is ioyned with ſtarting; carnall ſecurity will cauſe ſleep: but why ſhould we charge *Peter* with that at this time? his ſleepe came from a better cauſe, he was at peace with God, he had the Churches prayers for him, the cauſe for him, his conſcience for him, God and his Angels for him; hee could dye but once, and for one death hee was prepared: hence his boldneſſe before, Chapters 4. & 5. hence his confidence, here he reſolued with *Dauid*, *I will lay mee downe and ſleepe*, and withall, God gaue reſt to his beloued, as it is in the *Pſalmes*, reſt more than ordinary to his minde, to his body: hence the Angell can hardly awake him, and being awaked, he is not terrified as a guilty perſon would haue been in this caſe. Doe then but conſider, 1. The man. 2. His behauiour in like caſes. 3. The time and

circumstances. 4. The exercises of the Church for him. 5. The messenger, and message sent to him. 6. The manner of his behauiour when he is awaked, and you will see that his sleepe grew not from distemper, but from strength of faith and comfort.

Now to the points.

*Doct.* 1. Where first, from the order, see the power of ioynt prayers; they beare downe all before them, and preuaile in heauen and earth; as the Word that comes from heauen, prospers in the thing whereunto it is sent: so the word that goes to heauen, the prayers of the Church, strike vp to God, there they lye at his gates, and neuer will away without their errand; and when they are answered, then they come downe with authority, and raigne ouer all impediments below; Witnesse this Story: *Peter* is committed, the persecuters are resolute, the foes many, the friends few, meanes none but God, to God the Church goes; the enemies plot, the Church prayes; they shut the prison doores, the Church opens heauens doores; so there's old tugging for the prisoner, but the Church winnes him. God, to let them see what prayers be, sends him to them while they are praying; there, saith God, (if you will take no deniall) there he is; thereby pointing vs to the meanes of his deliuerance: we neede not many words for proofe of this: *Iames* saith, *The prayer of one righteous man preuailes much*: if of one, what of twenty? what of an hundred? and he instances in *Eliah*, *Hee alone could open and shut heauen*; then well may many open and shut prisons on earth: nay, adde further, the ioynt prayers of vn-

Esay 55.

Iam. 5.

vnbeleeuers and hypocrites haue done much: when heathenish *Ninuie* fasted and prayed, God heard; when false *Rehoboam* humbled himselfe and his people, God was intreated; how much more shall the faithfull prayers of the Church preuaile? preuaile (I say) both for the preuenting and remouing euils, and obtaining and keeping of good things: What shall we instance the life of *Asa*, *Iehosaphat*, *Hezekiah*? when was it otherwise? when did the Church of God euer ioyne in a common petition to God, but they sped? no instance to the contrary. Ionah 3. 2 Chro. 12.

No maruell, this exercise is well grounded and warranted, it hath the warrant of a precept: 1. *Pray for one another: call vpon me.* *Reas.* 1. Iames 5.

2. The warrant of a promise, *I will deliuer thee.* Psal. 50.

3. The warrant of experience, neuer any yet vsed it, but they preuailed.

Prayers are presents very welcome to God, hee prefers them to all sacrifices, being immediat worships of his Maiesty; Let me heare thy voyce, it is pleasant: No father loues the voice of his children, like as God loues the voice of his Church; *'Tis his musicke and perfume, Reu.* 5. 8. *Reas.* 2. Cant. 2. 14.

3. The parties are very deare who tender them; God loues his Church aboue all creatures, he gaue his Sonne for her, and therefore her sutes shall haue acceptance: *Let me see thy face, it's comely. Esther* neuer pleased *Ahasuerosh* so wel, as the Church pleaseth Christ. *Reas.* 3. Cant. 2. 14.

4. The parties from and through whom they are presented, please: they are indited and abbetted by the holy Ghost, *Rom* 8. tendred by Christ Iesus, *Reas.* 4. Rom. 8.

Iesus, and shall these be denyed? Adde to this,

5. The party to whom they are directed, to God; who is all truth, mercy, grace, wisedome, power, and shall not these preuaile? Prayers set God on worke, and all in God, his wisedome, his power, his Angels, and what then can hinder?

*Vse* 1. Looke backward, and call to minde your sinne this day, see, many a *Peter* hath beene in prison, and prayers were not made by the Church; many a member sicke, and prayes were not made by the Elders; yea, many a Church distressed, *Bohemia* afflicted, the *Palatinate* and *Valtoline* distressed, yet we did not pray; the enemy could curse, but wee did not pray. and therefore how iustly might God distresse and leaue vs destitute of his helpe, and the Churches prayers?

2. Looke forward, and preserue and improue this your interest in God, let no *Peter*, no Preacher, no Christian, no neighbour lye in the chaines by you, (whether in the chaines of sickenesse, or pouerty, or debt, or paine, or sinne, or temptation) but doe you repriue him: you haue a key that will open any locke, a medicine that will heale any wound, a weapon that will preuaile in any place; draw this weapon, vse this medicine: if men bee sicke, pray them whole; if poore, pray them rich; if sad, pray them merry.

But is this so easily done? yes verily by the whole Church; as it is for the outward estate when one is very poore, it is hard for two or three to set him vp againe; but nothing for a thousand; and when one is in a pit, it is much for one, but not for many

many to pull him out: see here, it is long of vs that men lye so long vnder their burthens: would wee ioyntly commend them to God, our praiers would take, mens chaines would off, true spiritual chains, Why, if so, were it not worth the while? What, may we ease our brethren of temptations, of passions, of lusts, and will we not? But for outward crosses, saith not Saint *Iames*, let the prayers of the Church heale the sicke? Saith not the Story, the prayers of the Church procured *Peters* liberty? But say they be not alwayes deliuered; yet it is good to get the crosses mitigated, sanctified, sweetned, and something will be done if we pray; Doe this then or nothing. Perhaps you will excuse other negligences: you would visit your sicke neighbour, but you question his disease; your welcome; you would releeue your poore neighbours, but you haue it not; why there is no Christian man but he hath an interest in God, a spirit of prayer; lift vp a prayer for thy brethren, if thou canst doe nothing else, and this will doe thee and him good: prayer in this case for others, is a cleerer euidence of grace, than for our selues.

*Obiect.* *Anſ.* *Obiect.* *Anſ.*

Here is comfort and encouragement; comfort for our selues, if members of the Church, if wee bleed with her, if wee pray for her, if we say, *If I forget thee, O Ieruſalem, then let my right hand forget her cunning*: the comfort is great; wee haue that which Saint *Paul* thirsted for, the prayers of the Church; And this is a priuilege worth ten worlds, and a comfort beyond all apprehension, when a man lookes round about him and can say, there is

a towne,

a towne, I haue ſome prayers there, there is another, I haue ſtocke going there, nay, in euery Shire, euery Nation, ſome that be enlarged when I am barren, ſome quickned when I am dull, and I am an aduenturer in the Churches ſhip, I haue a ſtocke in her treaſure, and an intereſt in her prayers; this keepes the head aboue water, and preſerues from ſinking.

4. For encouragement, to pray for the Church: would Gods people enter into a holy league, and tye themſelues in their ſeuerall cloſets, to ſpend ſo much time weekely, or daily in prayer, for ſome particular perſon, or place, Church or Nation; I wonder how they ſhould miſſe; Tell me where euer the Churches ioynt prayers did euer miſ-carry, or proue abortiue; in what place, in what caſe, for what people? Prayers haue beene made for men out of the Church, and haue ſped, witneſſe *Niniuie*; for men in the Church (good men, bad men) and haue ſped; prayers haue beene made by Land, and haue preuailed; on the Seas by *Ionah*, and haue ſped, they haue preuailed vnder the earth, in dens, and dungeons, and caues; prayers haue beene made for ſicke men, and haue holpe them; for dying men, for poore men, for captiues, for priſoners, & haue holpen; for men againſt perſecution, againſt temptation, againſt ſorrow, againſt beaſts, againſt men; againſt diuels: prayers haue been omnipotent heretofore, why not now?

*Obiect.* *Ob.* Why now, if we were as others, Gods hand (we know) is not ſhortened, his eare not heauy; but our ſinnes, our crying ripe ſins, hinder good things from vs. *Anſ.*

*Anſ.* Why therefore ſet againſt thoſe ſinnes by prayer, caſt out you owne, cry downe other mens, out-cry them. *Anſ.*

*Ob.* Oh but they cry loud. *Obiect.*

*Anſw.* Yet prayer hath the ſtronger voyce, the bloud of Chriſt ſpeakes better things than bloudy ſinnes, &c. Let *Sodom* yeeld ten holy men, and thee ſhall be ſpared; let one *Eliah* ſtand vp for ſtiffe-necked Iſraell, and one *Amos* plead for rebellious Iudah, and God will ſhew mercy. *Anſ.* Gen. 18. Iam. 5. Amos 7. 1.

*Ob.* True indeed, if we had ſuch as they, but our prayers are weake and faint. *Obiect.*

*Anſ.* 1. They were men ſubiect to like paſſions. 2. The prayer of the righteous is preuailing. 3. Theſe here mentioned were new conuerts, yet preuailed with God for *Peter*. *Anſw.* Iam. 5. 16, 17.

*Ob.* Oh but here the whole Church ioyned: if all *Iſrael* might meet from *Dan* to *Beerſheba*, there might be ſome hope. *Obiect.*

*Anſ.* We may, and doe more than theſe might; 1. We may meet in publike aſſemblies euery Sabbath: 2. Theſe were but few that liued in the dark, and met in the night, and in *Heſters* time in their ſeuerall families, and the whole State was then againſt the truth, and againſt the Scriptures, and all Religion was diſgraced, yet then they preuailed, much more we now. *Anſw.*

*Ob.* But now it is too late, many Churches abroad be quite ſcattered, many men at home haue their backes and hearts quite broken, with wants, temptations, diſcouragements. *Obiect.*

*Anſ.* Whileſt God cals in his word, it is not too late, *Anſw.*

late, God is vſed to ſee men ſinking before hee ſets in; their extremity is his opportunity: when *Peter* is within one night of the ſword, then is his time.

*Obiect.* *Ob.* But I haue waited, and ſee no ſucceſſe.

*Anſw.* *Anſ.* So did the Church, they pray for *Peter* this weeke, the next, and the next, the doores bee ſtill ſhut, the chains be ſtill on; well, now they haue but one night more to wait, they wait that; but ere morning all is wonne. If then we haue but one day, one night, one houre to ſpend; hope, pray, wait, that day, that night, that houre, God will be ſeene in the Mount: deliuerance ſhall come, if prayer go on the errand; it euer was ſo, euer ſhall be ſo, diſpute not, but beleeue: there is who prayes, & ſpeaks not, and there is too that ſpeakes, who prayes not; if thou wilt pray, thou muſt open thy needs to God, as thy Father, through Chriſt, God-man, as thy Mediatour, from God the holy Ghoſt, as the inditer of thy prayers: if thou wilt pray, thy heart muſt be 1. emptied of purpoſes of ſinne: 2. broken: 3. purged from guile by faith; which faith muſt then worke: before thou beginneſt, ſay with *Dauid*, *I will call, and God will anſwer me*; and when thou haſt done, conclude, I haue ſpoken, and ſhall in due time and manner be anſwered; thus doe, and bee ſure that thou neither beginne nor end a lawfull petition (of ſuch onely we ſpeake) before thou art aware, let faith enter thy ſute, and end, & ſubſcribe it, and thou preuaileſt.

Gen. 22.

Pſal 66.18.

Pſal. 86.7. And the 56.9.

Now to particulars.

*How finds the Angell Peter?* Sure he cannot ſleepe this night, being vpon his life to morrow, and in all like-

likelihood knowing of it by the Church; howsoeuer, not sure of life one day to an end, but like enough to be sent for at an houres warning; as *Iohn Baptists* head was. Notwithstanding all this, *Peter* sleeps as soundly as euer in his life, and wakes without terror; whence was this? from corruption? no; from naturall courage? no; when *Peter* was younger, and therefore naturally bolder, he was a distard: whence then? consider the reasons before, and it will be found, that it was from speciall comfort and confidence in God; which comfort most attends prisons and persecutions: here see the strength of spirituall peace and comfort.

The Lord hath comforts for his children, that will quiet and support them in any feares and straits: his consolations will make a man sleepe without a bed; liue almost without a soule: They will make one bold in danger, quiet in trouble, liue in the iawes of death: *The ioy of the Lord is strong*, saith *Nehemiah*, strong indeed, that will carry a man ouer all: *Peter* had a strong heart, that can thus sleep, thus wake, that can looke vpon Chains, vpon Prisons, vpon Tyrants, vpon Torments, vpon Angels; (good and bad) and neuer breake his sleepe for the matter. *Pauls* ioyes were strong, that made him *sing in the stocks*: *Dauids* faith strong, that made him say, *I will lye downe and sleepe, I will not feare though ten thousand rise vp against mee*: those were strong and strange ioyes that supported *Dauid* in all his feares, and made him say, *In the multitude of my thoughts, thy comforts glad my soule*; those strong that triumphed ouer rackings, mockings,

*Doct.2.*

Nehem.8.

Acts 16.

Psal.3.

Psal.94.19.

scourgings, &c. as in the eleuenth to the *Hebrewes.*

1. Q. Whence these comforts. *Quest.* But whence comes their strength?

*Reas.* 1. Because they be Gods ioyes, the ioyes of the Spirit, deriued immediatly from the fountaine; and things be purest and strongest there.

2. Because spirituall; for as spirits are more actiue and powerfull than bodies, so spirituall things than bodily and naturall.

3. These ioyes are most certaine and durable, these ouercome and out-liue all crosses, and all other comforts.

4. They are all-sufficient, and borrow no helpe from creatures: Nature and Art worke with instruments, and by meanes; they cannot support without meat, strengthen without sleepe, giue sleepe without warmth, nor warmth without a bed, &c. But God can, beyond means, without means, work comfort, make one see in the darke, liue in death.

2. Q. What. *Quest.* But what be these comforts of God?

*Ans.* 1. *Ans.* Precious promises, applyed by God in due season, and brought home to the heart, which reuiue the spirits more than any balm; and these promises come thicke vpon *Peter* now. Hee thinketh, hath not God said, that *the sighing of prisoners comes to him*? that *he bottles vp all our teares*? that *we should cast our care vpon him, and he will care for vs*? that *in six and seuen troubles, they shall not come neere mee*? that *in fire and water he will be with mee*? and did not I heare my Sauiour say, *Blessed are they that are persecuted for righteousnesse sake*? reade not I how *Dauid* said, *I will lye downe and sleepe*? and therefore I will doe so too.

2. Streng-

2. Strengthening graces, God powres the ſpirit of faith, patience, power, courage, into his, in due time; and they raiſe the heart, as wine the fainting ſpirits; euery ſauing grace is healing, is ſtrengthening.

3. Hourely experience of Gods care and prouidence; and a childe neuer ſees the loue of his mother ſo much as when hee is ſicke; ſo Gods children, &c.

Now that makes them plucke vp their feet with *Iacob*, and ſay with *Paul*, *I know whom I haue truſted*; and with the Church, *Thou wilt guide vs to death*; and after (as *Dauid* addes) *receiue to glory*.

4. Speciall peace of conſcience and ioy of the holy Ghoſt, by new expreſſions of Gods fauour, and rauiſhments of heauen: then God opens heauen, and they ſee their life and crowne, and ſo are carried ouer all.

*Queſt.* When doth God thus comfort his? 3. Q. When.

*Anſ.* When they moſt need it, as then the mother brings out her preſerues, when the childe is ſicke: firſt, when they bee moſt humbled and empty of themſelues; therefore after greateſt humiliations come greateſt conſolations, as *Dauid*, *Abraham*, and others euer found.

2. But ſpecially in the day of triall and perſecution, the more the Diuell beſtirres him, the more God beſtirs him: thus the ſweeteſt nights that euer *Iacob* ſpent were in the field, and ſo for *Peter*; and when had *Dauid* thoſe large affections to riſe at midnight, when was the Word ſo ſweet, but when his troubles were bitter? Gen. 28. and 32. chap. Pſal. 119.

The Vſe is double, 1. Get theſe comforts, we get *Vſe.*

*aqua vitæ* ready against qualms; Bezoar-ſtone, and cordials against fits: but the cordials that helpe all, is the holy Ghoſt, the Comforter; Art is blind, and often poſed; Nature weake, and often foiled; (like a bow that muſt not be drawne beyond compaſſe) only grace and ſpirituall comfort is inuincible: get this, and you may ſleepe in a dungeon, liue in the darke, want all, and yet haue all; want theſe, and a flea may breake your ſleepe, and a hand-writing daſh your mirth in the midſt of all friends.

Dan. 5.

2. Let ſuch as haue ſpirituall hearts thus affected, ſtay themſelues here; feare not pouerty, there be comforts beyond the paine of famine; feare not ſickneſſe, there be comforts beyond all fits of ſickneſſe: feare not death, feare not chaines, feare not any thing that you can or ſhall ſuffer: Not any thing; Why, a man is ſubiect to racking, to burning, &c. yet feare not, and why? the Lord hath comfort in all, and aboue all tribulations. When he cals a *Saul* to a crowne, he makes him another man: ſo when he cals a man to a chaine, *Peter* is not the man in priſon, he was out of priſon; at the firſt he was fearefull of a weneches word, after he was willing, yet fleſh hung backe; *Iohn* the laſt Chapter, Verſe 18. But when put vpon it, heare his voice, ſee his face; he can be as quiet, as comfortable, as well in priſon as euer.

Reuel. 2. 16.

1 Cor. 6.

Act. 5. 29. 4. 13

*Obiect.* *Ob.* Oh but I finde my ſelfe afraid of words.

*Anſ.* *Anſ.* So was *Peter* at firſt.

*Obiect.* *Ob.* Oh but, ſaith our Sauiour, beware of men.

*Anſ.* *Anſ.* No man ſo malicious as God is mercifull, ſo perillous as God is pittifull. Oh but ſay we liued where

where we ſhould lye in cold irons, in the darke, be halfe pined, ſtarued; who can beare theſe? *Peter* can, any can, when God cals them to it.

O but ſay we were put to the fiery triall, flames are intolerable and mercileſſe. Oh but flames are in Gods hands, *Daniel* 3. Chapter: Againe, Martyrs haue had more comfort there, than in all their liues before. Oh but ſome of them haue cried out of paines: And doe not men ſo who dye in their beds too? but God hath borne them through theſe, and made them amends.

O get then inward ſtrength, and that will ouercome all feares, all torments; conclude wee with that good Martyr, If God call euer any of his to any ſuch ſufferings, hee will either weaken the flame, or ſtrengthen their faith; he hath promiſed (that, which let vs liue and dye in; to wit) that he will not tempt beyond ſtrength: *And hee is able to doe exceeding abundantly aboue all that wee can ſpeake or thinke.* 2 Cor. 10.

Aſſure your ſelues, the feaee of perſecution is more than perſecution it ſelfe; therefore I ſpeake to your feares, for there is none (through Gods mercy) with vs, I am ſure, to bee felt (I thinke) to be feared.

*The ſame night, &c.* That the Lord doth often hold his people long in ſuſpence, for thoſe things which he meanes to giue them; hee is to our ſeeming ſlow, but ſure; ſure, but ſlow: thus hee was as good as his word to *Abraham*, hee gaue him a ſonne, but hee held him off to the laſt houre; hee kept touch with his poſterity, brought them out of Egypt, *Doct.* 3.

Egypt, but he deferred it till the laſt day; his bond was almoſt forfeited, yet he payd it before the Sun ſet, *Exod.* 12. 17. 41. Thus *Ioſeph* was long in priſon, yet at the appointed time brought forth; and *Iſrael* long in captiuity, prayers were made, and yet *Daniel* could heare no antwer till night was vpon him; *Iacob* wreſtles till day, &c. ſo alſo the woman of Canaan, *Matth.* 15. and the Church here: in all which places we ſee, that God is mindefull of his day. 2. That hee deferres ſometime till the laſt houre be running.

Pſal 105. 15.

Dan. 9.

*Reaſ.* The reaſon of this delay is manifold. 1. God would turne our eyes backward, and make vs ſay, O it is iuſt God ſhould deferre me: I haue deferred him; he called and I would not heare; prayed me againe, againe, and againe, and I would not anſwer; therefore it is equall I ſhould call and cry, and not be heard.

2. God hereby would ſharpen our prayers for the preſent; therefore he ſeemes deafe, becauſe we ſhould ſpeake out; therefore ſlow, becauſe wee ſhould be earneſt. Thus *Daniel* interprets it: God deferres him, that is (ſaith he) but to try me, therfore he ſpits vpon his hands, and takes better hold; O Lord forgiue, ſaith he, O Lord heare, O Lord open, and powres ſo many petitions and arguments vpon God, that there is no reſiſtance. Thus *Iacob*, hee ſees the day comming vpon him, and he had made nothing of it all night, and therefore now he ſets to it, *Goe!* ſaith he, *I will not let thee goe without a bleſſing.*

3. Hereby hee prepares vs for the future receiuing

uing of his comforts; thus he humbles vs, thus hee enlargeth vs, thus fits vs for thankfulneſſe, the more bleſſings coſt vs, the better we will priſe them, and praiſe God for them: adde to this, that theſe repulſes driue vs to further ſearches, as the Iſraelites at *Ai*, and *Gibeath*. Ioſ. 7. Iudg. 20.

*Vſe* 1. Doth the Lord thus long deferre ſometime his intended comforts and anſwers? Let vs know the courſes of his prouidence, and wayt vpon him: behold the husbandman wayts; when he hath ſowne his ſeed, he doth not looke to reape and ſow all in a day, his Corne is firſt buried, yea, it dyes; yea, it growes downeward; before it comes vpward, and when it is vp, receiues many a ſnib and checke, yet he wayts; And why? becauſe he hath experience: ſo muſt wee, when we haue ſowne our ſeed; ſay we bury our prayers, ſay to our ſeeming they dye, ſay they grow downward, backward, ſay all things ſeeme to be worſe after praier with vs than before, yet wayt; why? wee haue experience of our owne and other mens ſucceſſe: neuer did men ſow this ſeed, but they had a crop, though a late harueſt, yet a harueſt.

*Obiect.* *ob.* Oh but I haue prayed exceeding long.

*Anſw.* *Anſ.* How long? *Iſaak* prayed twenty yeares for a child, before he ſped; *Abraham* thirty, before he ſped; *Abrahams* poſterity were foure hundred yeares in captiuity, before they were deliuered; the Church thirſted for Chriſt, one thouſand, two thouſand, three thouſand yeares, before they had him: How many thouſands, hundreds, ſcore of yeeres haſt thou wayted?

*Obiect.* *Ob.* O but I haue tryed all my friends, vſed all meanes, prayed my ſelfe, and got others to ſpeake too, and yet no helpe.

*Anſw.* *Anſ.* And might not *Peter* ſay as much? not a Chriſtian in Ieruſalem, but had ſpoken and ſpoken often, and yet he ſtickes.

*Obiect.* *Ob.* O but matters with me are worſe and worſe, the more I pray againſt pouerty, the poorer I am; the more I pray for patience, the worſe I am; the more I pray for faith, the leſſe I haue; the more I pray againſt paſſions and temptations, the more they flye in my face.

*Anſw.* *Anſ.* Is not this, as wee ſaid, that the corne muſt goe backward, before it come forward? was it not ſo with *Abraham* and *Sarah*, the longer they prayed, the elder they waxed, and ſo vnfitter for iſſue?

*Obiect.* *Ob.* O but my ſinnes grow ſtronger by prayer.

*Anſw.* *Anſ.* Not ſo, thou feeleſt it more than before; it is not becauſe ſinne is ſtronger, but thou ſounder. Againe, theſe motions of ſinne, be not motions of life, but ſymptoms of death; as the fowle ſtruggles, and ſprunts moſt when the head is off: the pangs of death be now vpon thy luſts, take comfort.

*Obiect.* *Ob.* O but now your comforts come too late, the date is out for me.

*Anſw.* *Anſ.* Why? hath God ſaid, pray no more, as to *Ieremy*; hath he ſtopt thy mouth? ſo long as God ſaith, pray; ſo long as the ſpirit within thee ſaith, pray; ſo long as Gods people haue hearts to pray, neuer ſay it is too late to pray: if *Peter* be out by midnight, or by day-break, it is as well as if he had beene out a moneth before.

*Ob.*

*ob.* O but delayes breake the heart. *Obiect.*

*Anſ.* But note the end of delayes, they are neuer *Anſ.* to deny or fruſtrate, but to ſit, and to quicken: make theſe vſes of delayes, and then if thy ſute bee not honeſt, neuer begin it; if it be, neuer leaue it: learne of husbandmen, when they pull downe a tree, or lift at ſome blocke, if they cannot ſtirre it, they call in helpe, if it come not at the firſt pull, they pull againe, if not then, ha, againe; if not then, ha, once more; at laſt they feele it comming, and then it comes amaine: learne of *Eliyah*; hee prayed for 1 King. 18. 43. rayne; hauing prayed, lookes about him, nothing comes; hee prayed againe; nothing comes; he prayed againe, nothing comes; at length, O Maſter (ſaith his ſeruant) I ſee a cloud, but it is but little? Is it a cloud? then once more to it, and by and by the heauens were masked with clouds: learne of theſe men; *Peter* ſtickes in the dungeon, one lifts, he cannot ſtirre him; try you (ſaith he) to a ſecond, to a third, try a fourth, a fift; at length heauen ſtirres, the chaynes ſtirre, and *Peter* comes in amongſt them: learne of Chriſt himſelfe; the Luke 18. Widow dealt with a Iudge, not a Father; a bad Iudge, ſhe was alone, a ſimple Orator, yet ſhe preuailes: learne of beggers; they haue no command, no promiſe, no acquaintance, no Art; and yet will ſtand it out: the maſter chides, the begger ſtands it out, the dame chides, hee ſtands ſtill; the ſeruants come, and ſay, they dare not ſerue him; the children ſay wee muſt not, and yet he will not away. O Lord, helpe our faith, how weake be wee, if hauing precept, promiſe, kindred, Gods ſeruants,

Gods Sonne on our sides, we will be put off with a delay? well (as I said) so long as a night, an houre, a minute is left, pray; one night may compasse that which an hundred before could not.

It followeth, *An Angell, &c.*

*Doct.* 4. The Lord hath euer meanes at hand for his seruants comfort and deliuerance, if set on worke: well might *Peter* say, *The Lord knoweth how to deliuer his*, &c. He is neuer at a stand; if they know how to pray, he knoweth how to comfort.

2 Pet. 2.

*Reas.* 1. In himselfe he is al-sufficient, infinite in wisdome to inuent meanes; in power, to act them; and if need be, to create more.

Esay 4. 5.

2. He is the Lord of Hoasts, the Lord of euery creature; if our works lye in the Seas, hee is Lord of the Seas; if on the Land, hee is Lord there; if in Prison, he beareth the keyes of euery Goale; if heauens can help vs, he commands them; if winds, if beasts, if friends, if strangers, if foes, if Angels, the Lord hath the command of all persons, things, and places.

*Vse* 1. For comfort, roule thy selfe vpon God, cast thy care vpon him, he will bring it to passe; Is thy burthen pouerty? cast it vpon him, and hee will helpe it; is it sinne, feare, sorrow? whatsoeuer it be, hee can beare it, and discharge thee.

Psal 37.

This Sermon was made in the depth of the dearth.

Oh but I see no meanes, I owe so much, so many in my family, and no meanes.

This is as if they should haue said, If we had a friend in the Court, to moue *Herod*; if a friend in the Watch, to bribe him; if in the Prison, to fee him; then something might be done, but now all

meanes

meanes faile vs. No, no: God hath meanes beyend our ſight; if men cannot doe it, Angels can and ſhall: and if no man will pay the Widowes debt, God will: if no body elſe will feed *Eliah*, the Ra- 2 King. 4.
uens ſhall: what doe we talke of meanes? all means are ſhut vp in God.

*Ob.* Oh but my caſe is deſperate, it is not poſſible to helpe me. *Obiect.*

*Anſ.* Now wee ſhall haue a tale of impoſſibilities: And why not poſſible? ſhall any thing be impoſſible to God? *Anſ.* Zach. 8. 6.

*Ob.* Oh but there be an hundred blockes in my way. *Obiect.*

*Anſ.* But what is in his way, that makes his way thorow the ſeas, ſtones, wood, yron, &c? goe to the priſon, there is a blocke, a guard; paſſe that guard, there is a blocke, a doore; paſſe the doore, there is another, a chayne; paſſe the chayne, there is another, an yron gate. O but what of this? if they can breake thorow all hinderances of vnbeleefe, diſcouragements, to prayer; God will breake thorow theſe and a thouſand more, to their comfort. O but God workes no wonders now. No? his Name is wonderfull ſtill; his power as great as euer, his wiſdome as deepe as euer, his promiſes as good, his loue as much to his as euer, our need as much, our intereſt as good, our Sauiour as good; all things ſtand as before: if wee can vſe former meanes, wee ſhall finde former ſucceſſe, and God will doe aboundantly aboue all that we can ſpeake or thinke. wee haue the Lords promiſe for this, *Epheſians* 3. 20. and *Eſay* 42. 16. *I will make darke* *Anſ.* Eſay 43. 16. Marke our Saui ours collection from Manna to bread. Matth. 4. Deut. 8. 3. Eſay 9. 6.

*light, and crookednesse straight:* wee haue had our own experience, let any man that hath had any acquaintance with God and this holy duty, tell mee when prayers were not successefull; when diddest thou euer speake to thy heauenly Father, but he did answer thee with some ease, some comfort? When diddest thou euer pray, but thy heart was thereby somewhat lightened? and if thou canst not but say with *Dauid*, in the same day I asked, I was thus far answered, *That my heart was strengthened*, *Psa.* 139.3. doe not fayle to conclude with *Dauid*, *Though I walke in the midst of troubles, yet* (vpon prayer) *I shall be reuiued*, 7. *and God will perfect his mercies in me for euer*, 8.

Psal. 139.3.

Thus wee haue dispatcht some meditations: more wee haue, but they must be onely named; as 1. *Herod* would, but could not bring forth *Peter* to tryall and execution: men be but men, and must doe as they may; for what they would doe against the Church, nor they, nor all the Diuels in Hell can doe.

2. The Lord can giue sleepe and peace in any place, at any time, in any company.

3. Gods best seruants and messengers, are sometimes yoaked with vilest offenders, &c.

4. Gods best creatures are the Churches seruants: Angels.

5. Lastly, the Lord can quickly shake his out of their chaynes, rags, feares, fetters, &c. But what do I meane thus to exceed; Brethren, I would faine haue you more thirsty of your time; doe you not waste it (as others doe) in idle impertinences, much

much leſſe in ſurueying States and Kingdomes. It is not for vs to ſit vpon Crownes and Thrones, and to turne Stateſmen; it is for vs to be thankefull where God bleſſes, and to be prayerfull when the Church labours: to this end I haue ſaid thus much; to perſwade you to the practiſe of what you know, now your turne followes, lets ſee what will be done, and how well you will improue time, in ſpeaking to God, rather than to, or of men.

*FINIS.*

# Certaine Queres and Caſes touching the Theory and Practice of PRAYER.

THis plaine Sermon hath not been oftner printed, than I haue been importuned to enlarge it. Intreaties haue won ſo far vpon me, as that I am cõtent to adde two things: 1. Certaine Queres and caſes touching the Theory & practice of Prayer: 2. Some inuitements and incouragements to perſeuerance in this duty. In both expect briefeneſſe and plaineneſſe; that ſo the Porch may ſuite with the Houſe.

## QVESTIONS.

The firſt Queſtion then ſhall be, what Prayer is? Whereunto S. *Pauls* anſwer is, That it is a making knowne our deſires to God, *Phil.*4.6.

first, the will takes fire & desires: 2 the man brings
πρὸς τὸν θεὸν. and opens these desires to God; and the desire thus
flaming & blazing vpward, is properly prayer: this
In Phi. 4. desire is expressed sundry wayes, either by an inward or outward word, as the Glosse speaks; sometimes the minde speaks inwardly, as in *Hannah* and *Moses*, and thats (mostly) the strongest voyce of all; sometimes the tongue vtters what the heart indites, *Psal.* 45. sometimes speech failes, a man can but chatter, not speake, with *Hezekiah*, haply not so much, as *Ps.*77. yet then he speaks most (like a buffing man) when he speaks least, his eyes, hands, face, teares speake, euery inward sigh, and outward member is a tongue. Now, the desire vented any of these wayes, is a prayer; if the first way, 'tis called amentall prayer; if the second, a vocall; if the third, a reall. As for *Bellarmines* intellectuall prayer in his crosse-sense, we leaue it to himselfe.

The second question is, What be the kindes of Prayer? *Answ.* A man prayes either for himselfe, or for others: and when for himselfe, either for the auersion of euill, or obtainement of good; that they call deprecation, this apprecation, as that for others supplication: whereto some adde thanksgiuing, vouching for all, 1 *Tim.*2.1. Wee onely say three things; first, that howeuer thanksgiuing enuolue desire of acceptance, yet it is not formally prayer. Secondly, that prayer may admit the diuision giuen; but thirdly, whether the Apostles words in the originall, or his scope (perswading Prayers for others) in that place will

will beare out the distinction, I suspend.

The third question touches vpon certaine requisites in prayer, whereof some are more, some lesse intrinsecall and inward: as first, touching the matter of prayer; where persons and things come to be considered. For things, we lay downe two things for haste; first, that euery thing will no more beare a prayer, than euery streame will a Ship; secondly, the thing asked must first bee warranted vnder some precept or promise in generall, though not expresly; secondly, must bee of some importance, either in it selfe, or by circumstance. A man must not sue for a Licence to breake his Soueraignes Lawes, nor come to his Prince to begge a pinne or a point. Vnlesse circumstance make it either duty or necessity, it is not prayer: it is presumption that we heare from some mouthes, God send I may winne this cast, this game, and the like.

2. For persons, this shall suffice; first, the person prayed vnto, must be the Lord. Prayer is an homage onely due to him, hee claimes it with other his prerogatiues, *Psal.* 51.15. and the Church acknowledges it, *Psal.* 65. 2. A precept and promise we haue from him for the supporting of our faith whence prayer must flow. If any can shew either from any other, let him make his vse thereof. But touching this poynt of praying to creatures, no more but this, first, howeuer the doctrine seemes at first blush to haue as much countenance from men as any poynt controuerted and

waued betweene vs and Rome: yet ſecondly, it hath as little ſhew of any footing in the Scripture as what hath leaſt: the very truth is, nothing is brought but what ſeemes ridiculous to ſuch Ieſuites as are verſed in the Text. For vs, wee are taught to giue loweſt homage to higheſt Maieſtie, and to tender diuine prayers to none leſſe than a God.

2. For the party praying, thus: firſt, euery one ſhould be acquainted with this duty; for it is a ſeruice due to the chiefe Lord, from all that hold any thing of him: ſecondly, all Gods growne children are acquainted with it; for hee hath no dumbe children. They all receiue the Spirit of prayers, and in their owne language doe call him Abba, or Father. Thirdly, whoſoeuer will pray acceptably and confidently, muſt be qualified, for perſon and graces. For perſon; hee muſt not be a ſinner, 1. in the trade, ſtate, and bondage of ſinne. God heares none ſuch: hee muſt be righteous, vpright, for to ſuch the promiſe is made, *Pſal.* 34. 15.

Rom. 8.

Ioh. 9.

2. For Graces; his vnderſtanding and affections muſt bee qualified: 1. in the vnderſtanding part there muſt be theſe graces; firſt, knowledge, without which, the minde cannot bee good, *Prou.* 19. A blinde ſacrifice and Prieſt are abominable to God: the ignorant worſhips hee knowes not what, he cannot worſhip in ſpirit and truth, *Ioh.* 4. the reaſon is giuen by the Caſiſt; Affection depends vpon the Vnderſtanding. And if vpon that ground

*Azor.*

ground it bee beſt for a man to vnderſtand himſelfe in his priuate prayers, as ſome Ieſuites thinke, why not in publike too, as S. *Paul* would haue it.

2. Faith, not in that baſtard ſenſe that ſome father vpon vs, who either doe not, or will not vnderſtand vs in the whole doctrine of faith, but faith is requiſite thus farre; firſt, to beleeue that our perſons are accepted through Chriſt; ſecondly, that our ſuits are welcome with our perſons, and ſhall be euer rewarded, though not alwayes granted in the kinde. Thus hee that comes to God muſt act two acts of faith; he muſt beleeue firſt that God is, *i.* is really the ſame that his word reports him, moſt ſtrong, good, true, conſtant, &c. ſecondly, that he is a rewarder of them that come to him, and hath not ſaid in vaine, *Seeke yee my face*; as *Eſay* ſpeakes. Heb. 11. Eſay. 45. 19.

3. Humility, whereby wee come to ſet a due rate vpon our ſelues and God, and know the right diſtance betwixt him and vs. This humility helpes vs to ſee that there is nothing but emptineſſe in vs, and (ſecondly) makes vs willing to accept of Gods gifts vpon Gods termes, namely, as free almes. The Lord is neere to euery humbled and broken ſpirit, *Pſal.* 34. to euery abaſed Publican, but euery proud Phariſee is beheld aloofe, and ſent empty away. Luk. 18. & Luk. 1.

Thus for the vnderſtanding, now for the will and affections, they muſt be good alſo, as the immediate ſprings of action. The goodneſſe of the

affection ſtands in three things, firſt, in the ſtraightneſſe and poſition of it, that it bee turned the right way, and looke vpon the right obiect: our affections ſtand backeward, their backes bee vpon God, their faces vpon the creatures, nay, vpon ſinne. Who ſo will pray to purpoſe, muſt haue the bent of his heart another way, hee muſt ſay with *Dauid*, I will ſet no wicked thing before mine eyes, *Pſal.* 101. and againe, If I regard (or looke towards) iniquity, God will not heare my prayers, *Pſal.* 66. 18. All thoughts, deſires and purpoſes of ſinne, muſt fall, if the heart ſhall ſtand in prayer, and the whole ſoule and man turned to the Lord.

*Bonum ſub ratione boni.*

2. The goodneſſe of the affection ſtands in the quality of it, that it be ſincere, that is, that we deſire goodneſſe for goodneſſe ſake, grace becauſe it is grace, whereby we ſhall be enabled to glorifie God. He that hath truth in the inward parts, hath the promiſe on his ſide, *Pſa.* 145. 18.

3. The third thing to be reſpected in the affection, is its iuſt quantity, which we call zeale. This in ſome due proportion is required in prayer: for no ſacrifice is welcome to God without ſome fire, ſome warmth. Dead prayers be as diſtaſtefull to God, as dead drinkes be to vs: the prayer that is auaileable, muſt haue ſome ſpirit and feruour in it, *Iam.* 5. This for the matter.

2. Touching the meanes in which our prayers muſt be tendered; and here we muſt know, that the Father will be honoured in the Sonne, whom hee

he hath made the sole Mediator betwixt heauen and earth. And howsoeuer to others there be Lords and Mediators many, yet to the Church, there is but one Sonne, one Name, one Altar, one high Priest, in whose hand alone they offer vp all. If any other be deputed as Master of requests vnder him, let vs see his patent, and it suffices.

3. Touching the end of praying: first, it is not to acquaint God with any thing hidden, or to minde him of any thing forgotten, or to moue him to any mercy whereto hee is backward (as if we could preuent him, and be more desirous of the creatures good then he is;) but it is 1. principally to acknowledge our dependancy & his soueraignty, and secondarily to make way for a thankefull and holy vse of mercies receiued.

Thus for matters more essentiall to prayer; now for others more circumstantiall, a word is sufficient.

*Quest.* 4. First for time: 1. we are not tyed to all, to any set time in priuate prayer (of which wee speake;) first the duty is affirmatiue, therefore bindes but to the season: secondly, other duties are also required, and must haue their turne: 2. times of prayer are 1. Occasionall, which come not vnder rule. 2. Ordinary. Here 1. our Sauiour presumes daily prayer, as may be gathered. *Mat. 6.* 2. The statute in Israel, required, in the name of the whole Church, Morning and Euening prayer and sacrifice. 3. Eminent men (especially in distressed times) presented themselues thrice a day

Not *ad semper*

Dan. 6.

a day before the Lord. And this is all that's ſaid for time. As for (*Pray continually*) the Euchites might as well conclude continuall feeding at *Dauids* table, as vnceſſant praying thence. v. 2 *Sam.* 9. 10.

2. For place: firſt, all places are warranted for priuate deuotions, *Ioh.*4.21. 1 *Tim.*2.8. ſecondly, the fitteſt is, that which is 1. freeſt from diſtraction, 2. fartheſt from ſuſpition and appearance of hypocriſie.

3. For geſture, the rules are alſo two: firſt, all are ſanctified, and in caſe may be vſed: ſecondly, that's the fitteſt that beſt 1. ſtirres affection, 2. expreſſes reuerence.

4. For order: firſt, we are not tyed to any ſet courſe or forme; therefore (2) a man may beginne with Confeſſion, Thankſgiuing, Petition, as he ſees cauſe. 2. hee may vſe, or not vſe a ſet forme for his owne particular, varying there onely where his caſe varies, though in publique a preſcribed forme be moſt conuenient and agreeable to antiquity.

Thus for the Doctrinall part of Prayer. Now a word or two to ſome caſes reſpecting practice.

*Caſe* 1. And firſt, 'tis demanded how a man is to conceiue of God in Prayer, ſince the more wee thinke of his eſſence, we loſe our ſelues?

*Anſwer* 1. Ther's no direct beholding of God in his infinitneſſe.

2. We muſt reflect vpon him, 1. as he is preſented in Chriſt, 2. as he is deſcribed in the Word. See him with our eares in his Atributes, as he is reported

ted to be ſtrong, mercifull, gracious, and ſo forward, as it followes in his ſtile and title, *Ex.* 34.

3. Laſtly, take him at the rebound in the creatures; in them there's ſome mercy, in him more: as Chriſt teacheth vs in ſome parables to inferre.

*Queſt.* 2. How ſhal I doe to confine my thoughts, and to keepe them to the point in hand whilſt I am praying?

*Anſ.* 1. Bewaile the looſeneſſe of thy nature, and pray with *Dauid, O Lord vnite my heart to thee.*

2. Raine-in thy thought at other, at all times: for when they haue got a courſe and cuſtome of raining, they will not bee called-in at an houres warning.

3 Set thy minde and thoughts vpon heauenly things, which are able to ſatiſfie them; elſe like the Bee they'l flye from place to place, becauſe earthly things doe not ſatisfie them.

4. Giue God the heart, and the will commands the thoughts. Men in loue cannot put off the thoughts of their friend, though they would. Loue more, and thou wilt thinke better.

*Queſt.* 3. But how if I cannot come to God in faith, as to a father? the prayer of vnbeleefe is abominable.

*Anſ.* 1. There's often faith when ther's little or no feeling: Faith may worke directly, though without reflex from Chriſt to thee.

2 Vnbeleefe is eyther oppoſed, felt, bewailed, or not: vnbeleefe bewailed and reſiſted ſhall neuer hurt vs, and may concurre with faith in the

ſame ſubiect, as *Mark.9.24.*

Laſtly, S. *Iames cap.1.6.* ſpeakes not of a partiall and particular vnbeleefe in the ſubiect, but of an vniuerſall and totall infidelity in reſpect of the obiect.

*Queſt.4.* But what if my heart be full of wrath, and ſwell againſt my brother when I ſhould pray?

*Anſ.* 1. Lay downe all thoughts of reuenge, if wronged.

2. Take vp a reſolution of peaceableneſſe and ſatisfaction, if thou ſhalt be found faulty.

3, Pray for the party; and when thou canſt finde reaſons why God ſhould loue him, thou wilt ſee cauſe why thou ſhouldſt pitty him. Prayer will calme and ſweeten the affections: There's no danger of a bloudy *Saul*, if once he fall to praying, as God tels one, *Act.9.*

*Queſt.5.* But what if a man be ſo dumb and barren, that hee can ſay nothing when hee ſhould pray?

*Anſ.* 1. Let him enquire into the cauſe hereof: Sometimes dumbneſſe comes from the abundant preſſures and amazements of the ſoule, when that (being ouerwhelmed, as *Dauid* often ſpeakes, *Pſal.* 142.143.) can finde no vent; In this caſe if a man doe but reiterate the ſame petition with our bleſſed Sauiour, or doe but chatter with *Hezekiah*, nay, ſuppoſe hee cannot ſpeake at all, as *Pſal.77.* yet hee is to ſtay himſelfe in theſe inſtances, and Gods gracious promiſes, who hath eyes to ſee petitioners, as well as eares to heare them:

who

who heares our sighings and breathings, and knowes the meaning of vnuttered groanes, *Rom.*8. and will pitty speechlesse Prayers, as we doe maimed men, whose tongues are cut out. Eye open, as well as care. 1 *Chro.*6.40. *cum* 7.15. *V.Psa.*102.20 *Lam.*3.56.

But if this silence and barrennesse come from coldnesse and vngraciousnesse, then he must runne another (and that's this) course: first hee must bewayle it in the cause: secondly, he must breake thorough it by a serious vse of the meanes; that is, hee must first try another way: if thou finde nothing wanting, and seest no need of God or of prayer, and therefore canst not fall to begging, yet see matter of confession and of thanksgiuing; blesse God for what thou hast receiued already, confesse thy coldnesse and present deadnesse, and so by stirring thou shalt gather some warmth: 2. if this serue not, consult some friend, fetch some quicknance thence, as Iron brightens and sharpens Iron. Thirdly, if this worke not, betake thy selfe to physicke; there's (as for the body, so) for the soule both food and physicke. In ordinary times, an ordinary dyet will preserue the soule, but in case of sicknesse (whereof lazines and listlesseneſse is still a fore-runner) meanes more than ordinary must bee vsed: thou must pray, fast, cry in a more than wonted manner, else some great desertion or temptation is at hand.

*Quest.* 6. But how shall I know that my prayers are heard?

*Answ.* First, looke to Gods word; and if thou

haſt a promiſe of hearing, thou art heard: and this is indeed faith. To ſee Gods anſwere in my hand, and to my ſenſe, is feeling, not faith: to reade mine anſwere in the Promiſe, and to reioyce in that, and be thankefull for that with the Saints, without feeling, is true faith.

*As Pſal.56.10 V.2 Chro.20, 18. Hab.3.17,18.*

2 Looke to Gods workes; ſee how the prouidence workes vpon thy prayer: ſometimes God anſwers thee in the very kinde, giues the thing inſtanced: ſometimes hee anſwers thee with ſtrength in thy ſoule, as *Dauid* ſpeakes; thou haſt ſtrength to waite, ſtrength to hang on, and to come againe. Know this for thy comfort, euery ſecond prayer for grace, is an anſwere to the firſt, euery third to the ſecond, and ſo forward.

*Pſal.138.3.*

*Queſt.*7. But it may be God heares me for ſome friends ſake, whoſe prayers are mingled with mine, how ſhall I know that God hath heard me?

*Anſw.*1. Prayers begg'd and borrowed, are thine and conſent.

2 If thou hadſt a part in the worke, take thy ſhare alſo in the wages and comfort.

3 Thoſe prayers that make thee more humble, more thankefull for bleſſings receiued, and more carefull to glorifie God with his gifts, are thine; the anſwere is to thee, if the fruite and vſe of the bleſſing receiued be to God.

*Queſt.*8. But ſith wicked men and hypocrites haue now taken vp a courſe of prayer, and breeding and cuſtome hath wrought a kinde of conſcience in them of this dutie, how ſhall a man diſcerne

diſcerne betweene the prayers of the vpright and thehypocrite?

*Anſw.* The maine difference is to bee fetcht from their perſons & proiects in the duty: but that I bee not tedious, compare what *Paul* ſaith Chriſtians ſhould doe, and what experience ſaith they vſually doe, and the difference will ſoone bee ſeene. *Eph.* 6. 18. wee finde coucht many requiſites in prayer, which the truely godly obſerues, the falſe hearted regards not.

*Eph.* 6. 18. inſtanced.

1 *Praying* (ſaith the Apoſtle.) Here is one difference; a wicked man luſts, wiſhes, as the childe doth (Would I had ſuch a thing) but he prayes not.

2 A godly man varies his petition according to his needs and occaſions; another hath but one ſalue for euery ſore, a *Pater noſter*, a *Credo*, &c.

3 The vpright holds a courſe in all times and changes; the hypocrite will not call vpon God at all times, *Iob* 27. 10.

4. The vpright prayes (*in the ſpirit*); his Petitions are the iſſues of his owne ſpirit, and of Gods ſpirit: the Hypocrite, as hee is deſtitute of this, ſo that is dead within him; his prayers come but from his lips, or his braines, there is no ſpirit in them.

5 The vpright ioynes (*watchfulneſſe*) with prayer; before hand, hee watches himſelfe, leſt his heart ſhould not bee in a praying caſe when his houre come. In prayer he obſerues himſelfe, leſt hee flit or flag, end or begin, before hee is a-

warre; after prayer, he watches where his arrow lights, that ſo hee may finde it againe, or ſhoote another the ſame way. Not ſo the wicked, he leapes from cups, oathes, &c. to prayer; hee can doe two or three things at once in prayer, waſh and pray, button and truſſe him, &c. and pray the while, &c.

Speeches is now of ſolemne prayer, not of ſudden ciaculations.

6. The vpright holds out in prayer, and will not bee beaten off from God to ſinfull meanes; the wicked like a falſe jade will trample after a pull or two, and ſay with him, It is in vayne to wayt vpon God any longer.

2 *King.* 6. 33.

7 The vpright prayes for others (and thoſe Saints;) the Hypocrite is for himſelfe, wife, children, friends, not for Saints, at leaſt not for all, certainely not for *Pauls* (as it followes *verſe* 19.) or if, yet not that the word may grow: ſinfull mens prayers vſually begin and end in themſelues, at leaſt end in naturall things and friends, as themſelues are naturall, &c.

*Queſt.* 9. But many being wonted from infancy to pray, cannot be quiet till they haue prayed; how ſhall I know that I pray of conſcience, not of cuſtome; becauſe God bids mee, and not my parents onely?

*Anſw.* 1. If thou prayeſt vpon inward motiues, and from principles of thine owne, becauſe thou feeleſt an inward want of grace, and need of prayer, a decay of vigour, &c. When thou waſt a childe, thou didſt eate, becauſe thy mother put the ſpoone ſometimes to thy mouth when thine appetite

appetite was not great, but now thou eatest to liue, and prayest to liue, &c.

2. If thou iudge thy selfe for manner as well as matter. Hee that prayes but of fashion, and for others sakes, cares not, so the thing be done, how it be done; but hee that prayes for himselfe, for life, for prayer sake, and doth the worke out of conscience, is carefull not onely to pray, but to pray well, and iudges himselfe as well for his deadnesse, and sleepinesse, and distraction, &c. in prayer, as for his neglect of it altogether, &c. Thus farre wee haue answered some questions. Now wee passe to some motiues vnto prayer, whether for our selues or others: And here wee will content our selues with two onely; 1. consider how needfull the practice is: 2. how hopefull the successe.

1 For the first, this we know in generall, that in the creature nothing is to bee found but emptinesse and beggery. 1. Motiues to Prayer.

2 That in Christ are hid all treasures of wisedome and comfort.

3 That wee haue none other meane of winning ought from Christ, but prayer: if we trust to power, he will outmatch vs; if to wit, hee will outreach vs: the prayer onely of faith ouercomes him.

2 For our selues in particular. Our need of prayer will appeare, if wee 1. compare our selues with our betters: good *Dauid*, great *Paul*, (that wall of the Church, as hee is called) found their owne

*Chryſ. de orand. Deum.* Not the ſixt part, yet Chriſtian, of thoſe we know, *Brierwood.*

owne and others too, few enow; and if they needed prayers, doe not wee? 2. If wee conſider the ſtate of the world as now it ſtands. 1 the greateſt part of the Gentiles lie in darkeneſſe, vnder Sathan, and yet our fleſh. 2 Wee are debtors to the Iewes, who are yet vnder the vaile. 3. In the Church; our brethren abroad lie vnder great either coldeneſſe or ignorance, or perſecution. Laſtly, our ſelues at home need prayers not a few. For firſt the number of ſwearers, curſers, prouokers farre exceed the mourners and prayers; ſo farre, that for one prayer, you haue a 1000, of oathes, ſinnes, &c. 2. Our meanes and mercies doe infinitely aggrauate our ſinnes. 3. Many that thinke they pray, ſend ſweete and bitter out of the ſame mouth, at leaſt curſe with their hands whilſt they bleſſe with their mouthes, 4. Our dayes of peace haue beene many; wee are reſerued to the laſt place, and all the world lookes what will become of vs. 5. Gods former ſtroakes haue not wrought any kinde, either reformation or humiliation. 6. Wee haue beene long in a declenſion and conſumption. Laſtly, and in a word, wee and our friends abroad and at home, are encompaſſed with ſinnes ſo prouoking, with enemies ſo many and ſo mightie, that wee muſt make our way thorow all by prayer, or elſe we fall. The tongue of man cannot demonſtrate how wee ſhould long ſubſiſt and ſupport our ſelues, vnder our preſſing euils, vnleſſe wee call in mercy and helpe from heauen. The concluſion therefore is to all, that know

know what their intereſt is in God, and what the power of Prayer, is to addreſſe themſelues to this duty.

Now leſt any mans faith ſhould flagge, in regard of his owne defects, and our great prouocations, let vs take into our conſideration the ſecond motiue, and bethinke our ſelues of ſome encouragements vnto prayer, whether alone or in company, but eſpecially in ioynt prayer, where wee concurre in petitions, though not in place.

Theſe encouragements are many; I name now theſe following:

Encouragements to prayer.

1 Conſider what God is with whom we deale, by nature, goodneſſe it ſelfe; and the nature of goodneſſe is to communicate it ſelfe. This incouraged *Benhadad*, as wee haue heard, that the Kings of Iſrael are mercifull: If a kinde man be eaſily perſwaded, a mercifull man ſoone entreated, what is kindneſſe and mercy it ſelfe? God takes more delight in doing good, than wee can in receiuing, therefore without entreaty he doth much, much more, &c. Indeed prayer is but a part of our homage, and a meane to fit vs for receiuing: it neither puts mercy into God, nor ſtirs mercy in him. We cannot loue our ſelues ſo well, ſo much as God doth. 2. As he is willing, ſo able to helpe, without coſt, ſtudy, labour: he is able to doe more, farre more than we can ſpeake or think; much leſſe wee cannot conceiue or ſay what hee is able and willing to doe. *Eph.* 3.

2. Conſider what our relation is to him: 1. hee

is our Father: the law of man or nature doth not meerely caſt vs vpon him, but hee of his owne will vndertakes vs, bids vs call him Father, depend vpon him for all neceſſaries, and expect them from him; and will hee then faile vs? Hee that came to his brother for three loaues, came out of ſeaſon, to a poore man, to his trouble, who was but his neighbour, no kinſman, yet he ſpeeds. She that came to the Iudge, came to a Iudge, not a Father, a cruell man, ſcarce a man, not to a God; came againſt another, not meerely for her ſelfe, yet ſhee ſpeeds; and ſhall not wee with a Father?

3 Conſider how hee hath engaged himſelfe to vs; 1 if wee pray, he is tyed to anſwere: if wee hold our bargaine and ſeeke, hee cannot goe back, nor denie himſelfe; nay hee hath vndertaken to giue his Spirit; to giue vs a Prieſt, Chriſt to teach vs to how to pay, to anſwere vs whilſt wee pray: all this vnder his hand; and is not this a faire encouragement?

*Si Imperator diceret pete quod vis, &c. v. Aug. in Pſal. 34.*

4 Conſider what meanes and friends wee haue to him, euen all whom hee reſpects. Chriſt myſticall is but one body, and makes but one voyce: what one Chriſtian warrantably askes, all (in generall) aske. All the Chriſtians in France, Spaine, and all in all the Shires of England, meet together in one ſpirit before the Lord in heauen, & ioyn in the ſame ſuits: yea the Lord hath ſo taught them to pray, that no one member, or matter that will beare a prayer is excluded. Now if all Gods ſubiects, nay children ioyne in one, ſhall they

*Mille in tot gentibus vnus v. Aug. in Pſal. 101 part. 1.*

they not speed ? especially if wee looke to the head: 1. God hath made him an high Priest for vs. 2. said that in him hee will bee well pleased, told vs that whatsoeuer wee aske in his name wee shall haue it: 3 he hath prayed for vs, he hath made entrance and accesse. *Ephes.* 4.12. *&c.* made vs acceptable: 4. all this is ratified by promise and oath, that by two immutable things wee should haue strong consolation in repairing to God; and shall not all this worke comfort? especially sith he euer liues to make intercession. Suppose Christ were now in person with vs at prayer, would wee doubt to speed? He euer liues, &c, and his prayers liue, and his blood liues, &c. *Heb.* 7.25. Aug. in psal. 85.

5. Consider what prayer is to God: he loues it, and loue is bountifull; 'tis his delight, 'tis incense: he so loues it, that he loues the shadow and picture of it. When beasts cry hee heares them, when children as *Ishmael*, he heares them, when sinnefull men, as *Rehoboam* (*Psal.* 107.) hee heares them: so loues it that hee beggs it, *Cant.* 2. and with *Moses*, Let me alone, & *Iacob*, Let me go: so loues them that he would not haue a prayer lost or spilt. *Ier.* 14. *Pray not for this people, I will not heare.* God would no waste of prayer: when 'twill not take, he will shut vp the mouth, Pray not: when he saith Pray, 'twil be to purpose. Now that which is so pleasing to him, will be profitable to vs.

6. Consider former experience: did wee euer pray but wee were the better for it? did wee euer ioyne in publike prayers but wee found them successefull

ceſſefull? In Eightie Eight there were ſolemne prayers, they tooke; in the time of Peſtilence publike prayers, they tooke; againſt the Parliament, when the gun-powder treaſon was diſcouered, God ſtirred vp diuers to pray much, 'twas ſucceſſfull; in the wet harueſt wee ſought the Lord, the ſun brake out; in the great drought men ſought againe, and ſped againe; in our then Noble Princes voyage, men ſent their prayers after him, and fetcht him home againe. And what we ſay of our ſelues, may we not of a thouſand more recorded in the Word? ſhew me a Nation or Church that euer ioyned, but they ſped.

7 Conſider what perſons haue ſped and beene heard heretofore, our ſelues and others like our ſelues. *Eliiah* was a man ſubiect to like paſſions, &c. *Manaſſe* was a ſinfull man before, when hee prayed he was heard. *Ionah* a paſſionate man, who by his owne folly and ſinne had drawne troubles on himſelfe, yet he prayes and is heard. *Hagar* a poore woman of no great parents, knowledge, prayes and ſhee is heard. And thus God is rich to all that call vpon him. *Rom.*10.

8 Conſider for what perſons they haue beene heard. *Amos* prayed for a ſinfull people, God heard him. *Eliiah* for a ſinfull Kingdome in a wicked age, God heard him. *Moſes* for a rebellious generation, God heard him. *Abraham* for Sodome, *if ten righteous, &c.* If one ſhall bee heard for a thouſand of rebels, may not a thouſand of children be heard for one ſeruant?

9 Conſi-

9 Consider what prayers haue beene heard. *Ionah* scarce vtters a petition at all, but mones, yet hee is heard. *Hezekiah* chatters, *Dauid* cannot speake, yet heard. Short prayers, confused prayers, broken &c. sighs, grones, all are currant. *Psal.* 77.

10 Consider in what cases they haue beene heard: in cases desperate, 1. for the thing, when in appearance 'twas impossible to bee holpen. So *Iob*, a man would haue thought that his estate, strength, had beene irrecouerable; when they fall to sacrificing, all is healed. So *Peter*, *Acts* 12. So *Eliiah* and others seeme to found their praiers vpon impossibilities, yet speede. So the armie that was thundering in the storie of the Church. 2. For time: Prayer hath holpen when helpe seemed to be past. A man would haue thought that it had beene too late for them (*Esther* 3.) to pray, when the decree was past: too late for *Hezekiah* to pray, when sentence was giuen: too late for *Daniel*, when his death was sealed, when execution was done, and hee in the Den: for *Ionah*, when swallowed: for the Children, when in the Furnace: but *nullum occurrit Regi tempus*, wee may haue accesse when we will, day or night, &c. he is tyed to no time; 'tis neuer too late to pray whilst hee saies pray. If now your hearts be prepared, he will bow his eare, *Psal*, 10. O but our sinnes hinder! Pray against them. O but we are not sure to carry particular suites! We are sure to haue them or better. A Father will not giue his childe a stone when hee askes bread, but hee will giue

God vses vs as sicke men are vsed. *v. Aug. in Ps.* 144.

giue him bread if he aske a ſtone; ſo ours. Wee are ſure againe, that prayer ſhall doe vs good: what good? See *Iob* 22.27. Firſt, thou ſhalt haue hearing (come when thou wilt:) this is more than Princes will or can yeeld. Secondly, thou ſhalt haue matter of thankſ-giuing, ſpeed ſo well, that thou ſhalt bleſſe God for praying. Thirdly, thou ſhalt eſtabliſh purpoſes, which wil neuer elſe hold, as here. Fourthly, thou ſhalt finde comfort, ſtrength in thy heart, as *Dauid* ſaith, thou ſhalt ſee Gods fauour and face in ioy, *Iob* 33.26. Fiftly, thou ſhalt haue boldneſſe and confidence for the future. Sixtly, thou ſhalt deliuer the Iland, doe thy ſelfe and others good; good in ſoule as well as body, *Iames* 5. Now then what lacke you? what would you haue? Would you haue corruptions abated? pray againſt them: graces encreaſed? pray for them: the afflicted Churches comforted? pray, &c. the King bleſſed in ſoule, gouernement, marriage, poſteritie, &c. O talke leſſe, pray more. And if the tooles be blunt, you are not ſo ſtript of weapons but you haue each his file at his owne houſe, ſharpen them in priuate by priuate faſtings and humiliations. You haue meanes if hearts: if you will loſe all comfort for want of asking, you are acceſſary to your owne vndoing.

*Exerce auaritiam tuam.* Aug. in pſal. 34.

*Ob.* But God hath his times of trying his people, and will deliuer them vp to troubles, perſecutions, &c. If God ſo purpoſe at any time, prayer cannot hinder.

*Sol.*

*Sol.* Hath God ſuch times? Firſt, prayer is needfull that wee may bee fitted. Secondly, ſuch times ſeldome come till there come firſt a cooling and declining. So 'twas with vs, as *Ridley* and *Bradford* complaine: So in the Primitiue Church. See what is ſaid by *Euſebius*. l. 8, *c.* 1.

But I run too farre: the Concluſion ſhalbe this. Reader, thou ſeeſt what's to bee firſt knowne, ſecondly to be done in this errand of prayer. Thou canſt not but ſee great need of praying, nor maiſt thou deny great hope of ſpeed in caſe thou wilt buckle to the worke. Now if thou be a man (not a picture and a ſhadow) doe not triffle and tattle as ſhifters doe, O that wee mought haue publique faſts, publique meetings, publique reformations, &c. but get thee into thy cloſſet, and begin thine owne reformation as ſoone as thou wilt, pray and faſt as long as thou wilt, ſo long as thou ſayleſt by Gods Compaſſe and Rule.

FINIS.

# *HEZEKIAH'S*
# RECOVERY.

OR

## A SERMON, SHEWING what use HEZEKIAH did, and all should make of their deliverance from sickness.

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First preached, and now published by ROBERT HARRIS, Pastor of HANWELL.

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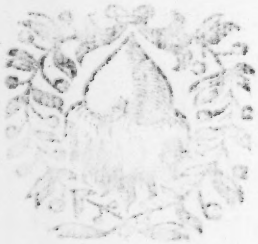

# TO THE PRESENT READER, ESPECIALLY to his once-Hearers about LONDON; THE AVTHOR WISHETH all peace and goodneſſe.

MVch honoured, and reſpected in the Lord; its not time to dwel upon private paſſages, all our ſpare houres are too few for publike prayers and praiſes: of thoſe I have ſaid ſomething already, I only adde this for the preſent. The eſtate of the Church abroad, our States aſſembled at home, challenge our utmoſt performances in that kinde. Of theſe I cannot (indeed, who can?) ſay enough. The mercies of God are wonderfull towards us, as men, as Chriſtians, as Engliſh-Chriſtians: When I lay our ſelves by other Nations and Churches, I cannot read what Moſes ſaid to his Iſrael, and not make it ours. Happy art thou O England, who is like vnto thee, O people ſaved by the Lord? &c. Deut. 33.29. For what Nation is there ſo great, who hath God ſo nigh vnto them (the onely glory of a Nation) as the Lord our God is, in all things that we call upon him for? Deut. 4.7. What publike ſuit did we ever preferre that did not proſper? inſtance one; nay judge, what could

Peters Enlargement.

*have beene done more for this Vineyard, that the Lord hath not done in it? Esa.5.4. If peace be worth thanks, we have had it, if plenty, we have had it, if victory, we have had it, if the Gospel, if all, we have had all; if we have lost any thing, thanke unthankfulnesse, if we lose more, it will bee our owne fault: for God takes no forfeiture, but what unthankefulnesse makes. Let us not then stand still till the Lord recover his owne from us, as once from Israel: but*

Hos.2.9. 1 Chr.29.14. *whilest he blesses us, let us present him with his owne, and shew our selves truly thankefull, whilest he is infinitely bountifull. Now true thankefulnes is not a lesson soone learned; 1. the thing it selfe is made up of many parcels: 2. the party that undertakes it must be more than a man:*

Psal.9. David, *Psal.9.1. intimates so much, when for the matter, he delivers it in foure parts: whereof, the first is acknowledgment of God in all; the second, a cypharing and summing up of speciall mercies; the third, an expression of spirituall joy in God, as well as in his gifts; and the fourth, a dedication of our songs and selves to his Name, Vers.1,2. And for the manner, presses, 1. integrity, for subject and object, Ver.1,2. sincerity, for affection and end, Vers.2. If then wee intend true thankefulnesse, we must so see Gods Name written upon every token of his love, that withall, we keepe a register of the chiefest, and so looke upon the gift, that in it we relish the giver, and sacrifice our selves to his Name. We be too short, if we arise no higher than to Gods blessings: the blessed God is farre and farre beyond*

אדה unde ἄδω & ὀδὴ, Græcè. For of ספר Cyphar seemes to come.

Iam.1.17. *all created blessings; he is better than health, than wealth, than peace, than grace: all these be but streames that lead*

Mal.4.2. *us to the fountain, but beames that guide our eyes, to that father of lights, to that Sonne of righteousnes, God reconciled, God incarnate; God, made ours by his owne gift and*

Ps.18.1,2. *goodnes, is our peace, our help, our health, our life, our every thing, as* David *can never say enough this way: & when we see, and taste, and feele all comfort, sweetnes, happines in him, and therupon unite our selves to him, be transformed into him, passe into him, as that holy* Austen *speakes, and*

*make*

*make him our joy, our feare, our trust, our Lord, our food, our house, our covering, our all, then, then are we truly thankefull. Let us not then looke upon health, peace, other blessings in themselves, looke upon them as they be in God; see him healing, blessing, saving: nay, looke not so much what he is to us, as what he is to the whole body: nay, what he is in his Christ, nay, what in his blessed selfe: how glorious, how rich, how good, how far above all creatures, all praises, all thoughts: O the pretiousnes of his thoughts to us! O the height, depth, breadth, length of his love in* Nch 9 5.
*Christ! these cannot be fadomed by a* David, *by a* Paul: *but O the boundlesse, bottomlesse sea of beauty, glory, excellency, power, wisdome, goodnesse, that is in the fountaine it selfe! O the matchlesse splendor that is in that unapprocheable light, that no mortall eye, no immortall Angell can behold! here not to lose our selves in admiration, is not to love; not to be rapt and ravished with the Church, is not to praise aright: And thus we shall never praise, till we* Ps 51.15.
*see the great God in the least mercy, and an universall good in particular blessings, nay, when we doe so, unlesse God open the mouth and inlarge the heart, our lips will not praise him: therefore we must have helpe from God, if* Aug.
*ever we will sing to him: For as no man can define God without God, so neither can he praise him. Labour therefore to be filled with the fulnes of God, with the Word of God,* Col. 3. 16. *with the Spirit of God,* Eph. 5. 18. *with the comforts and goodnes of God, and then our mouths will be full of songs, then we shall sing to his Name, as the Prophet saith, magnifie him, live to him, doe all to him, which is true life, true thankefulnesse. This is that thankesgiving which here* Ps 63. 5.
*I call upon every Reader to perform, especially upon my selfe, and my Christian friends about the City. It hath pleased God to wound and heale us as he did* Hezekiah, *there are not many of us, who did not (I thinke) receive in our selves the sentence of death, as* Hezekiah *did: now we are restored to life againe, what should we doe, but sing with him all the dayes of our life? I have begun to you, as I was then able,*

*when God, (after personall and domesticall sicknesses) brought me into his House; I beseech you second me, and let not any prejudice frustrate my exhortation.*

*Truth it is, I have not beene able to answer your loves, your desires; but reckon that amongst my crosses, not my faults: Tis true, I undertook you with much feare; but that did flow from your sufficiency, and mine owne inabilities. I left you quickly, tis true, and in so doing, if I did not deserve praise, sure I am I did pitty. Beloved, I never had, I never looke to have in this pilgrimage, that comfort in my labours that there I found: what dashed so hopefull beginnings, time will speake when I am speechlesse. In the meane, I am upon a better argument: When I speak of man, I speake of a poore nothing; I am now in speech of the great King.* Psal. 45.1. *When I speak of mens infirmities, (as needs I must, if I will heal my selfe) I am raking in a channell; whilest I am contemplating Gods excellencies, I am in a garden of spices: pardon me, if I preferre this to that; and in case I forget my owne name to magnifie Gods, and be content to receive a scar, that many may scape a wound, hold me excused: it suffices me that wisdome is satisfied. As for wilfulnes (which will not yeeld to truth, beause tis wedded to fancy, and passion) and ignorance, (which names vertues and vices from the event) they are unsatisfiable. Me thinks this conclusion should cõtent modesty. If at any time, in any thing I have given offence, I humbly crave a pardon, where none is given, none will be taken by the charitable: For the rest, I say with that Angelical man, let them be honest, it sufficeth, though I be as a reed,* 2 Cor. 1.17. *as a reprobate,* 2 Cor. 13.7. *And now my worthy friends, let me proceed in my exhortation, Should I not love you, I were not a man: for your love to me hath exceeded all desert and expectation, and all the while some (by occasion of your call) have gained more by my poore labours, than I can possibly lose, I have no reason to repent me of this acquaintance, but more abundant cause of blessing God, and loving you, onely whereas I could not heretofore in person correspond as was fit, let me at least in writing*

Traducatur nomen servi ut appar. humanitas domini. Chry. ad Pop. Ant. hom. 12. Aug de Donatist.

Felix scelus virtus vocatur, & contrà.

So Chrys. of Paul.

writing make that expression of my love, that I am able, before I goe the way of all flesh. Now what expressions can be expected from a Preacher, but prayers, praises, exhortations, &c? When you dyed, I prayed for you as I could: now you live, I rejoyce with you, and call upon you to sing with me. And whereas (as tis well noted) we usually are best when worst, and live best when we dye fastest, I call upon you, as upon my selfe, to remember your selves, and not only cast (as the Heathen teaches) how to hold your owne, but rather to exceed.

Optimos esse nos dum infirmi sumus. Plin. ep. l. 7. Max. Tales esse sani perseveremus, &c. ibid.

I ever dealt freely with you, let me not now alter. Fame saith, that London is as covetous, as proud, as wanton, as secure as ever. I cannot beleeve it: it is almost impossible, that so great a judgement, so gracious a deliverance should so soone be buryed. Alas (London) thou hast as yet scarce buryed thy dead: the noise of bels, the cry of parents, the scrichings of thy widdowes are not yet out of thine eares, the grim face of death stands yet in thy sight, thy bloudy wounds are scarcely stanched as yet: If thou couldest forget judgements, thou canst not be unsensible of Gods mercyes and thy change. If London should, yet doe not you (Beloved,) let others security be your feare, others impenitency your sorrow; and the lesse others take to heart Gods great, Gods remarkeable works, by so much the more doe you improve the same to all holy purposes. More would I say to you, but that I have prevented my selfe in my more publike exhortation; both that and this (more privately spoken out of my speciall relation and affection to you) I now commend to your serious consideration and Gods blessing, who alone can speak to the heart, beseeching him who therefore threatens that he may not smite, to give us eyes to see plagues afarre off, and hearts to profit by lesse, that we may not feele plagues yet seven times more, yet seven times worse than all yet felt, Lev. 26. Amen.

Aug. in Iob ep. Minatur pœnas, ne pœnas inferat. Theod. in Ezec. cap. 7.

Hanwell, March 30.

Yours ever in the Lord,
ROB. HARRIS.

# HEZEKIAH'S RECOVERY.

ESA. 38. 9.

*The writing of Hezekiah King of Iudah, when he had beene ſicke, and was recovered of his ſickeneſſe.*

LO here a double condition and behaviour of King *Hezekiah*; 1. he was ſicke, and then he prayed: 2. he is recovered, and now he gives thankes.

Our buſineſſe lies in this latter part; which is made up of theſe two: 1. an Inſcription, 2. a Deſcription of the Song.

The Deſcription preſents unto us the parts of it; 1. an aggravation of *Hezekiah's* former miſery: 2. an amplification of the preſent mercy.

The Inſcription acquaints us, 1. with the author of the Song, King *Hezekiah*. 2. with the nature of it, a Poem written. 3. with the argument of it, a Song of thankſgiving for the removall of

ſicknes, & reſtoring of health. And firſt to the firſt: the paſſage is cleere, ſicke *Hezekiah* prayes, &c.

Sicke *Hezekiah* prayes, ſound *Hezekiah* ſings: as comfort ſucceeds his croſſe, ſo praiſes his prayers. Hence this:

*Doct.* 1. After prayers, praiſes. Prayers and praiſes doe not ſo enterſaire that they can never be ſeparated, neither is there any neceſſitie of premiſing petitions to each particular thankſgiving; onely in a generalitie this is regular, when we have removed afflictions by prayer, we ſhould welcome deliverances with ſongs. So much was 1. eſtabliſhed by Law, *Levit.* 3. & 7. after ſacrifices of pacification, followed ſacrifices of payments and thankſgiving. 2[17]. ratified in the Goſpell. It is a generall Canon, *Is any afflicted?* what if? *Let him pray*; *Is any merry?* what then? *Let him ſing.* Tis not vnlawfull to pray in mirth, to ſing in miſerie, ordinarily; but tis ſimply neceſſary in afflictions to be prayerfull, in the middeſt of mercies to bee thankfull, and to entertaine ſeverall conditions with different behaviours. Hereof is it that the Apoſtle S. *Paul* doth ſo often linke prayers and thankſgivings together: as who would ſay, when the one is put over, you muſt paſſe to the other. So much (3[17].) upon particular occaſions is 1. preſcribed by God, 2. practiſed by his Saints. Particulars will not bee needfull to men who know the generall courſe of Scriptures. So much (4[17].) S. *John* foretels, and in a ſort undertakes for ſucceeding ages, in his *Revelat.* What ſinging there ſhould be after perſecutions by Heatheniſh Rome,

*Shelamim.*

Rome, hee foretels in his fifth chap. what there was *Eusebius* reports, especially in his last booke: Againe, what songs should follow upon the Churches deliverance from Rome Christian, or other (whether seducers or persecutors) S. *Iohn* fore-propheſies, time partly hath already, and more fully will hereafter discover. So much (5ly.) Education and Reason taught Heathens, and must perswade us. For, first, if wee looke to God, he is (as the prophet saith) worthy to bee praised; 1. all excellencie is his, therfore all honour, saith reason in Philosophers. 2. All Religion is due to him, therefore all thankes, which is a religious act; for to the higheſt Majestie is due the loweſt subjection, and that is Religion, which subjects the soule. 3. Hee is the first spring and author of good: all excellencie and honour is invested in him, and derived from him, and therfore must returne to him, *Rom.* 11. *ult.*

V. Iubilees of the reformed Churches.

*Reas.* 1.

2 If we consider the thing it selfe; thankes is due after mercies received, and wee cannot withhold it without many incongruities: first (as is implied) Religion is violated, which tels us that we 1. owe to God all possible service; 2. that thanksgiving is a speciall worship, wherin we transferre all honour from creatures to God, *Psalm.* 50. *ult.* 3. that wee are no lesse bound to acknowledge Gods workings in our praises, than his willingnesse in our prayers.

*Reas.* 2.

2. Charitie is violated, which bids us love an enemy, much more a God; to blesse those that curse, much more those that blesse us; to over-

come evill with good, much more to answer goodnesse with goodnesse. Indeed kindnesse by the rules of friendship and love in the Heathens judgements, doth challenge either recompence, if we deale with our matches, or acknowledgement where the distance is great; and the greater this, the greater that. Now betwixt God and us the distance is infinite, and if twere possible our love and thankfulnes should fill up that distance, and extend it selfe into infiniteneſſe.

*V. Arist. Ethicks.*

On the other side, not to bee as forward with our praises as prayers, argues base selfe-love and servility, and makes it appeare that wee love not God but his gifts; nay, in truth that we secretly hate him. For we begrudge no man the praise of his kindnesse, but whom wee either envie or hate: now God is above the reach of our low envie; and therefore our lothnesse to acknowledge him, proceeds from our inbred enmity against him; when of the twaine we had rather deny his grace, than yeeld our selves beggers and dependants.

3. Iustice is violated: we owe God thankes, 1. in point of Law and covenant; 'tis our profession, our promise, our cheefage and rent that is due to him: so that the Orator spake not over, when he intimated that Ingratitude was a kinde of Vnjustice. For what more unjust, than to detaine, against all desert and covenant, Gods right? 2. In point of morality and honesty; in manners we must reciprocate with men, much more with God: nor can bee be an honest man, who is not

*Gratia specialis pars justitiæ. Cic. l. 2. de invent.*

ashamed

ashamed to bee an unthankfull man.

3. If wee compare the duties, no reason but we should bee as full of thanks as prayers: 1. I am sure we have as many mercies as crosses, comforts (in present and reversion) as wants. 2. All our sorrowes and afflictions are deserved, all our comforts undeserved: if that must not weaken our prayers, surely this must greaten our thanks. 3. Thankfulnesse will become us as much as begging, nay (as the Prophet addes) as much benefit us, as much comfort us: Thankfulnesse holds old mercies, and wins new; yea, greater thankfulnesse is a surer evidence of love and sincerity than prayer, and no lesse a cause than a signe of joy; if not senior to prayer in the world, yet of more lasting, at least of more excellency in the world to come. *Reason* 3. *Chrys. ad pop. Ant. hom.* 11.

Once, it is at least as needfull for us to give up praises as prayers, for these reasons: First, we are (for certaine) as forgetfull of the consolations as of crosses, nay more, because we are more sensuall than intellectuall and fullest of selfe-love. Secondly, we are as likely to miscarry in prosperity as in adversity, unlesse the one bee sanctified by thanksgiving, as well as the other by prayer. As Crosses without prayer will embitter us, so blessings without praises will swell us, and make us giddie, unlesse wee allay our wine with some of this sugar, thanks I meane, which is sweet in it selfe, most comfortable to us, and more acceptable to God than sweetest Wines or Incense. Cant. 7. 9.

Well, we heare what should be; now by way of *Vse* 1.

of reflection lets doe two things: whereof the first is, see what we have done. Prayers and praises should succeed each other, as day doth night, summer winter; what say you? hath it bin so? the truth is, when I cast my thoughts backward unto publike proceedings, I find what doth somewhat comfort mee; I finde, first, that after publike humiliations in 88. our most happy Queene was most publike and solemne in her thanksgivings: next, after our deliverance in 1604. *Nov.* 5. a set time appointed for solemne praises; thirdly, after deliberation had, some thanksgivings added to our publike prayers. But when we looke into private passages, alas wee are all too blame: we goe to God in our distresses, as Turkes use to goe to their *Mahomet*, or others to their Lady, by troops and Caravans; but when we be delivered, we returne like those Lepers in the Gospell, scarce one in ten, in twentie, in a hundred. To speake sooth, most of us have small reason to glorie in our prayers; they be too faint, too few, too much overrun with pride and unbeleefe: but in thanksgiving we are starke naught, worse than naught: first, wee will not see wood for trees, mercies for blessings; when we cannot tell how to looke besides them, we will not fall upon them in our thoughts: wants wee see, and so are still craving; favours wee will not see, and so are never thankfull. When speech is of crosses, wee have all, crosses in body, crosses in soule, crosses in estate, crosses in friends, our life is made of crosses: when of mercies we can finde none about house,

no

no money in purse, no corne in barne, no comfort in the house, no friend in the world, wee see no land, nothing but sea.

Secondly, when wee see, wee will not speake: when we fall upon crosses, wee are eloquent beyond truth, we adde, we multiply, we arise in our discourse, like him in the Poet, I am twice, thrice miserable, nay ten times, nay twentie times, nay a thousand times miserable; But when it comes to mercies, we speake of them as malefactors doe of their faults, yeeld no more than what can be extorted from us, or proved against us, as if we were loth to peach God or our selves. Or if (thirdly) wee say any thing, it is rather to set up our selves than God, and the sacrifice is intended to our nets, wits, providence, more than to Gods mercy: in truth we serve our selves in praises as Ignorants doe in prayers, they set up flesh and establish merit, under a colour of prayer; and wee under a flourish and varnish (of God be thanked) vent our pride, and stroke our selves. The worst unthankfulnesse is, when men love not to be beholden to God. Or lastly, if some thing bee said, thats all, for little is done: True thankfulnesse stands in a reciprocation of affections & actions. We should returne love for love, and service at least for kindnesse; but wee doe not so. It fares with us as once with Israel; the eare, which tastes words as the taste doth meats, was so filled with choler, that they could relish no comfort (*Exod. 6.9.*) whilest *Moses* and *Aaron* spake: and our thoughts bee so sowred with the taste of crosses, that

*Aristap. in Plut. Act. 4 sc. 3.* καὶ τρίσκακοδαίμων, καὶ τετράκις, καὶ πεντάκις, καὶ δωδώκακις, καὶ μυριάκις.

*V. Chrys. hom. 11. ad pop. Ant. Anima tristis non audit.*

that we can taſte no mercies, at leaſt we cannot taſte the ſweetneſſe of the giver in the gift; and thence it is that our affections lie dead within us, whilſt his mercies ſwarme about us. Hee ſhewes his power in the greatneſſe, his wiſdome in the ſeaſonableneſſe, his truth in the conſtancie, his grace in the freeneſſe, the riches of his mercies in the fulneſſe of his bleſſings; but nor one nor other affect us. Our hearts are ſo farre from *Davids* zeale hereupon, as that (like *Nabals*) they are either as cold or heavie as a ſtone. Miſerable hearts, and miſerably dead, when ſo many warming and reviving comforts cannot raiſe them upwards: but in the meane, what hope of quicke actions, when we labour with ſo dead affections?

2 For deeds: true thankfulneſſe improves the gift, to the givers honour. A friend gives me a Ring, Ile weare it for his ſake; a booke, Ile uſe it for his ſake; a Iewell, Ile keepe it for his ſake, that is, ſo as may beſt expreſſe my love, and report his goodneſſe. Were wee truly thankfull to our God, wee would uſe all his tokens for his ſake; eat our meat to him, weare our clothes to him, ſpend our ſtrength for him, live to him, ſleepe to him, die for him: but (out upon our unthankfulneſſe) we uſe his bleſſings as *Iehu* did *Iehorams* meſſengers; *David Goliah's* ſword, we turne them againſt their Maſter, and fight againſt heaven with that health, wit, wealth, thoſe friends, meanes, mercies that wee received thence. If this bee thankfulnes, to be ſo much the more proud, idle, ſecure, wanton, ſcornefull, impenitent, by how much

Zach. 14.

much the more we are enriched, advanced and bleſſed, I cannot tell who may be called unthankfull. Brethren, underſtand your ſelves, there is not this day a Nation under heaven more bound to God than we be; if now, we ſhal waſte that time in ſpying out flawes in the State, and matter of complaint at home, that ſhould be taken up in recounting mercies, tis juſt with God to lay us even with other diſtreſſed Churches, and to make us know what we had by what we want. If any place be yet left for admonition, be wee all adviſed to call to minde, with *Pharaoh's* Butler, this day our fault, even that fault which is our nationall ſinne, the ſinne of unthankfulneſſe: and be it granted (by you and me, and by us all) that never people have had more cauſe, but taken leſſe occaſion of bleſſing God. Gen. 41. 9

2 And now (to ſpeake forward) let us take forth *Hezekiah's* leſſon; after ſighs let's ſend forth ſongs, as he did: nay, he in the midſt of ſorrowes can finde ſome matter of praiſe: nay, the Church when ſhe only liv'd, could yet ſay, *It is his mercy that we have ſo much.* If the beſt people can ſing in troubles, ſhould not wee in peace? If they can when diſtreſſed, ſhould not we when delivered? If they bee ſo ſenſible of one bleſſing, ſhould not we of an hundred, of a thouſand? It may be their undertakings in the day of affliction were more. No, in feares and ſorrowes wee are as ready to vow and promiſe thanks as any; and if to promiſe, ſhould we not to pay? It may be our deſerts are greater. No, nor wee, nor they *Vſe* 2. 2 Reg. 20. 19. Lam. 3 22. *Ob.* *Anſ.* *Ob.* *Sol.*

can challenge any thing but by vertue of the
*Ob.* promise, and that was theirs as much as ours. It may be their engagements were more than ours.
*Sol.* No, whether we looke to the freenesse of the giver, or greatnesse of the gifts, we owe as much as who doth most.

For the first, the Lord hath cast upon us blessings, not onely undeserued, but undesired, unexpected; he hath beene better to us than his promise, than our prayers, than our hopes: hee hath prevented us with some which wee never forethought, yea, done more for us than we are aware of; and he hath given us others, which wee never durst once hope for. I thinke the man lives not, that ever durst promise to himselfe so many dayes of happinesse, so long a peace, so sudden a cure of the land, so flourishing a Church, so happie a time as wee have enjoyed; and what gifts more free than such as prevent all prayers, exceed all hopes, and are not only above but against all deserts?

For the second thing, which greatens a kindnesse, to wit, greatnesse and multitude of kindnesses, who is able to recount (particulars shall I say? nay) the severall kindes of them? First, we have blessings private, as many as soule & body, house and field, field and towne, towne and country can hold. Secondly, we have blessings publike and nationall beyond number; other nations bleed, we sleepe; others begge, wee abound; others starve, we surfet; others grope in the darke, our Sunne still shines; others are quite disjoynted and dismembred: they are members without heads,

heads, heads without bodies, forlorne men, without Law, without Gospell, without Churches, or Teachers, or Livings, or Bookes, or all: wee have all; Magistrates, Ministers, Lawes, Trades, Schooles, Churches, Townes, all, and all of the best; of Kings the best, of Courts the best, of Law the best, of Bookes the best, of Sermons the best, of ayre, of fare, of water, of all the best: and can we not yet see matter of thankfulnesse?

O but these be blessings farre off, they touch not my particular. *Ob.*

No doe? have wee not all our private interests in the publike weale? But speake in good earnest, hast thou no particular favours? no blessings privative, none positive? for shame yeeld both. *Answ.*

Yea, but where be they? *Ob.*

Nay where be they not? thou hast eyes, aske the blinde whether that be not a blessing; thou hast eares, aske the deafe whether that be not a blessing; thou hast a tongue, what thinks the dumb of that? thou hast hands, feet, wits, limbs, life, bones, sinewes, veins, mercies enow betwixt head & foot to fill a volume, is all this nothing? Nay tel me, w^ch^ way canst thou looke, but thou seest mercies? what canst thou touch, but thou feelest mercies? where canst thou tread, but thou standest on mercies? But of what art thou compounded of but of blessings? every sense, every joynt, every splint, every naile a blessing: nay, what is thy house made of but blessings? what is it filled with but blessings? blessings of the Barne, blessings of the Field, blessings of the Wombe, all *Answ.*

blessings: nay, what's the World made of but blessings? Heavens, Starres, Fire, Ayre, Water, Earth, with all in the one, with all in the other blessings; all things blessings, all persons blessings, all estates blessings, all times blessings, as S. *Paul* discourseth, 1 *Cor.* 3. *ult.* Now when the Lord doth so lade us with benefits, and that daily, shall not we be thankfull? *Blesse*, saith our Saviour, *when you are cursed*; and shall wee not blesse being thus blessed?

*V. Basil. in Iulit. Mart.*

All this while I speake nothing of spirituall blessings; indeed no tongue can reach them: we can close them all within one word, one syllable, God hath given us Christ; but what a gift is that? In him he hath given us a new world: the old world was forfeyted in a day; house, ground, furniture, all forfeited in *Adam*: then came in the promised seed, the blessed seed Christ, and in him all things are made new; new heavens, new earth, new Church, new tenure, all things renued, bettered with infinite advantage to us, but cost to Christ: What a thing was that, for the Creator to become a creature, for life to dye, for happines to weepe, for glory to be buffeted, for immortalitie to bee buried! O Lord Christ, who would have done thus for an enemy, for a friend, besides thy selfe? But tis done; hee was made flesh, seene of angels, slaine of men, laid in grave, raised to glorie, and we are now redeemed, justified, sanctified, glorified in him. Redeemed, justified, sanctified, glorified! what words be these? what things? No man, no Angell can conceive the worth of these things:

*De iure.*

2 Cor. 5. 17.

things: when we have said all, all is this, God hath given us Christ, that is, God hath given us himselfe, and all the creatures in heaven and earth. God hath delivered us from the evill of all evils, and hath given us the blessing of all blessings, the marrow of all comforts; the earth is ours, the heavens ours, the word ours, the spirit ours, God ours because Christ is ours. Now then when in Christ our head wee are estated in the whole world, have we not matter of thankfulnesse? yes (we now see it) if we had hearts.

But how shal's get a thankfull heart first, and expresse it next? *Ob.*

Labour for three saving graces; 1. Humilitie; 2. Faith; 3. Love. All these send a man abroad, and make him seeke himse fe in others. *Ans.*

First, Humilitie empties a man of all great opinions of the creature, and fills him with an high admiration of the Creator. The humble man so well understands himselfe, and other creatures, and Gods excellencie, that he sees that too much cannot be ascribed to God, too little to man: and therefore he is very willing that God should carry all the praise and glory from all creatures; and the more he can abase flesh and exalt God, the more glad he is. Labour then to be humble men with *Iacob*, and you will find your selves lesse than the least favour; then you will see matter of thankfulnesse there, where the proud finds matter of murmuring. V. Bradford.

Secondly, Faith is another emptying vertue: it layes up all its treasure in anothers house, and

leaves it in anothers hands for feare of robbing. The faithfull mans treasure is Christ, his life is Christ, his crowne and glory is Christ: if Christ hath honour, he hath honour enough; therefore he willingly carries all to Christ. Labour then for faith: for if faith once unite you to Christ, that you be one, and unite you to God through Christ, that you can look upon God as your God, then you will seeke his honour as your owne.

Thirdly, love seekes not its owne (either profit or credit) it lives in another, and it works for another: in that measure that we love God, wee will seeke Gods glory, we will speake good of his name, and set out his praises. O love him who is love, beautie, nay glory it selfe: and if thou love, thou praisest, as *Austen* speakes.

*Amas & laudas. in Ps. 85. sic & Chrys. ad pop. Ant. ho. 64.*

Thus the heart will be tuned and set right, if it be a broken heart, a beleeving heart, a zealous heart, twill endite well, praises will streame from it as naturally as water from a fountaine, *Psal.* 45. 1. but then (in the next place) the outward man must concurre, the tongue must walke apace like a swift pen; to that end, doe but owne thine owne words, first, take up the complaints thou madest in thine afflictions, be as eloquent in enlarging thy sorrowes now past, as thou wast then; speake now what paines, feares, griefes, sinnes God hath now delivered thee from, as *Hezekiah* doth here: improve thy then sorrowes to present thankfulnesse.

Secondly, recount thy vowes and promises then, call to minde what thoughts thou then hadst, what

what vowes thou then mad'ſt; O if God would this once helpe me, theſe faults ſhould be left, and theſe duties done: now pay thy vowes.

1 Heare the other creatures, they ſing, &c.

2 Thy fleſh muſt rejoyce (as *David* ſpeakes) in the Lord, thy face and countenance muſt take up and looke cleerly, thy feet muſt be lift up as *Iacobs* were, thy hands muſt be ſet on worke, thankfulneſſe muſt be acted, not only talkt of. Here know, firſt, that hee is moſt thankfull that lives beſt, that leaves moſt faults and doth moſt good.

*Qui rectè agit Deum laudat. Aug. in Pſ. 34.*

Secondly, that all we doe or forbeare, muſt be done out of thankfulneſſe for what we already hold, or have good bonds for.

Thirdly, that our thankes muſt in ſome meaſure anſwer Gods mercy, and our former miſery; the more our ſighs were, the more our ſongs muſt be; the more prayers were made, the more praiſes muſt follow (for theſe be double mercies that follow upon prayer.) And next for God; the more remarkable the deliverance was, the more ſolemne and hearty the thankſgiving muſt be; for ſingular mercies we muſt doe ſome ſingular thing, ſet apart ſome time, ſome Preſent, ſome gift, doe ſome thing that may ſeale up our humbleſt acknowledgement of Gods goodneſſe, elſe great mercies will worke great thoughts, as *Hezekiah* found for a time, 2 *Chron.* 32.25.

Now to particulars; firſt, to the title, ſecondly, to the body of the Song: The title acquaints us with the qualitie of the Song, a Writing; the matter

matter of it, a Narration, 1. of his ſickneſſe; 2. of his recovery: which two parts make up the whole Song following.

For the firſt, the things inquirable about this Song are chiefly three: firſt, what kind of writing it is: ſecondly, by whom it was written: thirdly, for what uſe.

Which three queſtions ſhall receive theſe three ſhort anſwers following.

1 The writing is Poeticall, and delivered in Verſe, for the helpe both of memorie and affection.

2 For the Penman, we cannot ſay much of certaintie, nor is it much materiall; this is certaine, *Hezekiah* made either the deſcant or plainſong. 2. the Worthies of God, *Iob*, *David*, *Salomon*, &c. were much delighted with Poetry. 3. the Kings of Iudah (ſundry of them) were endued with an extraordinary ſpirit, & a divine ſentence was often in their mouthes, as wee ſee in the writings, and ſpeeches, and prayers of divers of them: wherefore if wee ſay that *Hezekiah* pend this with his owne hand, we ſay no more than what ſeems reaſonable in it ſelfe, & probable to others. Howbeit if any will contend (from the phraſe) that the worke was *Eſaias*, and the motion onely from *Hezekiah*, wee will not gainſay it: it ſufficeth, that *Hezekiah* was the firſt mover, and that the Lord hath now pleaſed to adde it to the Canon, as he did alſo his Letters, 2. *Chron.* 30.

*V. Sixt. Sen. & detenu. in bis Iſag.*

*V. Santt. & Muſcul. ad locum. ergo* tis not ſo well entitled by the 70. ᾠδὴ Ἐζεκ.

For the third queſtion, the good Kings meaning was to conſecrate (with this ſong) himſelfe and

and his life to God, and to leave this upon record, as a pledge and proofe of his thankfulnesse to all posteritie.

In his practice, take notice of our duty.

Wee must adde to our present thanksgivings some pawne and monument of our thankfulnesse for the future. We must for great blessings, stake downe present thanks: that's one duty, but that's not all; we must leave some monument thereof (we may) to posteritie, and cast how we may eternize Gods praises, and procure him honour in surviving ages. *Do.7.1.*

This (first) God commands; *Tell it* (saith hee, when he speakes of great mercies) *to thy childrens children. i.e.* convey thankfulnesse to posteritie, and keep on foot Gods praises to the worlds end, if possible. Hereof is it, that the Lord sets a speciall Accent upon speciall mercies, and takes order that they may be reported to succession. Thus when he had set Israel over Iordan, and in possession of his countrey, *Set up* (saith hee) *stones*, some in the water, some on the land, that may witnesse my mercy, your thankfulnesse, for aftertimes; let the very place speake it. And elsewhere, Day unto day (as here place to place) must utter his goodnesse and mans gratitude. Hence those solemnities of the Passe-over for one mercy; of Pentecost for another, of Tabernacles for a third, of Trumpets for a fourth, of new Moones for a fifth, &c. God for great mercies would have a commemoration, a day of publike thanksgiving throughout all generations. Iosh.4.7,8,9. Levit.23.

Secondly, as God commanded, so his people practised this duty; sometimes they set out time, as in the feast of Purim; sometimes they set up altars, as *Abraham* often; sometimes they leave a marke upon the place, as *Iehosaphat* in the valley of Beracah; sometimes they multiply sacrifices, as *Salomon*, &c. sometimes they dedicate songs, as *David* often; sometimes they present and hang up some monument of victory, recovery, or the like, as *David Goliah's* sword, *Gideon* his Ephod-like present, what ever it was, *Hezekiah* his Poeme, whether in parchment, brasse, marble, &c. and all this to this end, that Gods praises mought out-live them, and be sung by men as then unborne, as *David* speakes. Thus they of old, reason calls for the like from us.

Est. 9.

2 Chr. 20.

1 Sam. 21. Iudg. 8. *V. Rainol. prælect. 208. de l. Apoc.*

1 Tis but civilitie to returne blessing for blessing: an Heathen will doe it. Now God blesses us beyond this life, not onely in heaven but upon earth, in our names, estates, posteritie, kindred, and why should not we future and prorogue our blessings beyond life also?

2 Tis but honesty to pay our debts: now doe what we can, we shall dye in Gods debt. Sith we be not able to pay all at once, let's be paying in our heires and executors to the worlds end.

And so make Christ our heyre, as *Chrys. de laude Dei. V. Aug. in Psa. 91.*

3 Tis a course we take with earthly benefactors, we would perpetuate their fame to eternitie if we could; and doe we not owe more to God?

4 Tis good policie to build Gods name, for then God wil build ours, as hee said to K. *David* of an house: if wee honour him, hee will honour

1 Sam. 2.

us.

us. Indeed *Hezekiah* eternizeth his owne name in thus magnifying Gods. 2 Chr. 32. 32. 33.

Lastly, tis a sure evidence of our sinceritie and true love to Gods name, when wee desire that it may out-live ours, and be glorified by others as well as by our selves.

Having thus concluded the point, the application shall runne all one way, and this it is; What so good a King practised, so great a God challengeth, so cleere reason perswadeth, let us now practise. Tell mee (my brethren) are not wee in Gods debt as well as *Hezekiah?* Was not hee as thankfull for the present as we can bee? Are not we bound, to pay our debts, to edifie posteritie as much as he? Well then, if you have as much cause as he, as great need as he, as many motives as hee, doe as he did, praise God with a lasting song; doe something that may set the world a singing when you are sleeping in the dust. Want ye as yet motives? Looke to your Father; his goodnesse lives for ever towards you, let your thanks be immortall to him: looke to your Redeemer; hee is the same for ever to you, be the same to him, in all manner of thankfulnesse: looke to predecessors; they have left us monuments of their love to God and us, lets reach them with advantage to posteritie: looke to successors; they heyre our sinnes and sorrowes, let's leave them some songs and matter of joy aswell as cause of mourning: looke to our Adversaries; they upbraid us, as *Peninnah* did *Hannah*, with our unfruitfulnesse: they crake that all our Churches, Hospitals, Colleges

*Vse.* 1.

Tis a signe of the best goodnesse to aime at publ. goods.

*V. Camp. alios &c.*

ledges are theirs. And albeit enough is said and done already to breake thereeth of their slanders, yet if possible lets (as our S. *Peter* adviseth) muzzle them quite by doing more good.

1 Pet. 2. 15. φιμοῦν.

*Ob.* You will say (perhaps) the lesson is good and not unseasonable, but it concerns *Hezekiahs*, great men, rich men, learned men, that have meanes of expressing themselves publikly; but alas, wee are poore, simple, obscure, &c.

*Ans.* Yea, but heare me; you are in Gods debt too, are you not? You must pay your debts, must you not? Tenants must pay their rent, a cheefage, &c. must they not? well then, if you owe lesse, pay lesse: if you hold not so much of your Land-lord as another doth, yet I pray you pay for your cottage, and for that you hold: you are a tenant to God as well as King *Hezekiah*, pay your rent.

*Ob.* But twill not be accepted, tis so poore.

*Sol.* Come, that's a put-off; a Marke by the yeare from a Cottier, is accepted as wel as an hundred pounds from a Farmer. Understand that God weighs circumstances, and tis accepted according to that a man hath: Goats haire pleases him as well as Iewels from some hands; two mites as well as two millions. Hee needs not gifts, he respects the giver, and tis possible for him that hath but a subjects purse to have a kings heart; as tis said of *Araunah*, he was but a subject, but yet gave like a King, 2 *Sam.* 24. 23.

*Ob.* O but we have no such encouragements to give as *Hezekiah* had.

*Sol.* And why I pray? 1. God wrought a won-

wonderful deliverance for him; he hath wrought as great for thee, for mee, for us all, it may be bodily, certainly ſpirituall.

2 The world was not ſo bad then as now; a man can publiſh nothing but tis carpt at, ſettle no perpetuitie but tis perverted, Schools, Colleges, Hoſpitals, all abuſed. Come, come, this is but ſhifting: 1. the world is ſtill like it ſelfe; all never were, never will be good: 2. theſe and ſuch like objections were long ſince anſwered by *Salomon*, *Eccl.* 11. view them at leaſure. In the meane, marke what I ſay to thee: firſt, if thou canſt not truſt poſteritie, and all honeſty muſt needs die with thee, doe ſomething whilſt thou haſt time, *Gal.* 6. O but what's that to poſteritie? Yes, Ile ſhew thee how thou mayeſt now lay a foundation for poſteritie, and do that this yeare, this moneth, which may turne to Gods honour a thouſand yeares hence. How is that? Thus: Art thou a father of children? 1. write Gods mercies upon their names (ſo thou be not phantaſticall) and let thy children weare therein Gods praiſes to their graves; at leaſt write them in their memories and hearts, tell thy children, and charge them to deliver it downwards to theirs, what God hath beene to thee, what great things he hath done in thy dayes, and ſo make walking Libraries and living Bookes of thy children: A godly poſteritie is a breathing altar. 2. Art thou childleſſe? yet ſet up an altar in thy houſe, worke thy people to heaven-ward; ſow good ſeed amongſt thy ſervants, and ſome of them and theirs may bleſſe God for thee an hun-

dred yeares hence. Art thou a poore man? bee rich in grace, ready to every good worke, and thy name ſhall live when thou art dead: no men in Scripture more commended and renowned, than poore men and women; God himſelfe writes their lives, and records their good deeds.

O but I am ſo poore, that I have no meanes of ſhewing my thankfulneſſe. Doe not ſay ſo; hee never wanted meanes that did not want an heart; get that, and God will fit thee with opportunities as he hath with abilities. Never tell mee; thou mayſt make the world the better for thee a great while hence, if thou wilt. How?

*Videatur Rogers in Fox.*

1 If thou wouldeſt borrow a little from backe and belly, twentie to one thou moughteſt lend God ſomething.

2 If that cannot be, ſay with *Peter*, *Act.* 3. 6. *Silver and gold I have none, but ſuch as I have I give*; Ile pray, Ile worke, Ile adviſe, Ile plant, ſow, doe ſomething that ſhall doe good hereafter: there is not the leaſt toe but it hath its uſe and excellency in the body. Art thou learned? doe good that way, as *Hezekiah* did. Some conceive him well ſeene in the Mathematicks (belike becauſe of his buildings, water-courſes, and the ſigne given him by God) howſoever, wee have his Epiſtle and Poeme extant, and they hold out inſtruction to the worlds end. If God hath given thee ſufficiencie in this kinde, thou mayeſt ſpeake thy minde to men yet unborne, and convey to them that light which God hath reached to thee. Be not too curious this way; thou ſeeſt that ſome in this

*V. Tornicl.*

ſcrib-

ſcribling age ſet forth their owne wits, ſome their owne folly: doe thou ſet forth Gods praiſe, and ayme at mans good; write ſomething (as thy gift is) that may doe poſteritie good. We are infinitly bound to God for the bleſſing of Printing, and to our fathers for their labours: and wee of England are much to blame, if we leave not Arts and Tongues more refined and perfected than we found them, and the Scriptures more fully opened; no people living better furniſhed with meanes, no writings extant better accepted abroad, or to better purpoſe at home. O that in ſtead of triflers, Scholars would make themſelves publike, and not burie their treaſure with them like miſers, or leave their works like fatherleſſe children to the mercy of ſtrange mid-wives, when themſelves are gone. V. Fox Mart. in H. 6.

Art thou rich? let King *Hezekiah* be thy patterne: he was a good Common-wealths-man, he built much, he conveyed water to the Citie, hee fortified the land, and did good in warre and peace: 2. He was a good Church-man, he countenanced the Miniſterie, he reſtored their meanes and livings, he repaired Gods houſe, advanced Gods worſhip, defaced the contrary. Thy place (haply) will not ſuffer thee to hold pace with him in all, yet follow him as thou maiſt: 1. as a citizen and member of the State, caſt the publike good; ſee what good may be done in thy Ieruſalem, the towne of thine aboad; ſee what houſes need thy helpe, what grounds, what neighbours: here's a man over-rented, try whether thou canſt not eaſe him; Reade his life in Kings and Chron.

him; there's a man wants corne for his land, ſtocke for his ſtuffe, helpe him; there's a third that hath will and skill to trade, but he wants credit; there's a fourth that could live with a little helpe, elſe he and his eſtate ſinke. O come quickly before the man be drowned with all his family; a fifth there is that's able to breed ſome but not all his children, hence he is diſheartned, take away one Lambe and put it to another Ewe.

2 When thou haſt done ſo, caſt thine eyes over *Iudah* with him; looke abroad, and ſee how preſent wants threaten poſteritie with miſery, and as thou canſt prevent it: 1. ſee how many grown ones there be that play, or ſteale, or beg for want of imployment, and ſet thy wits on worke to finde out ſome trade, ſome huſbandry, ſome buſineſſe that may give ſome imployment. 2. ſee how many little ones there be that mought be uſefull if they had breeding; but alas their parents (if living) have neither meanes to breed them Scholars, nor money to binde them apprentices: call upon thy ſelfe and others, ſaying, There's a wittie childe, lets breed him a Scholar; there's a ſtrong childe, lets traine him up for a Souldier, make him an apprentice, &c. who knowes what ſervice hee may doe the Church or Country one day? O what good mought rich men doe this way, if they had hearts! If they feare to erect publike ſtanding Schooles or Colleges, or to give ſome Fellowſhips for perpetuitie, let them (if they minde the common good) take ſome particular children that are moſt hopefull, and breed them,

1. in

1. in the Country, 2. in the Universitie till they be fit for publike service. Here's no danger, unlesse they will say, the se may prove ill; which is with the sluggard (*Prov.* 26. 13.) to lye still, lest a Lion should be in the street: doe thou goe on till thou feel thy feed lost, and then stop there, and try another ground.

2 Bee, with *Hezekiah*, a good Churchman; 1. repaire Gods house, and let it never be said, that our Churches lye like Barnes, and that *Our Father* lets downe what *Pater noster* set up. 2. Promote Gods worship, and allow some oyle to his Lamps: doe not *Pharaoh*-like call for Bricke without materials. What? expect Sermons, many Sermons; learning, much learning (so that our Preacher must be able to answer any question) and yet deny him meanes! Meanes? by all meanes we would have him have a competencie. A competencie; how much is that? who shall judge of that? Now the good Lord keepe his Clergie from the vulgars competencie. I speake what I know, and I speake it with a wet face and a bleeding heart, I know Preachers of excellent parts, that spend their strength in the Pulpit, who cannot lay out fiftie shillings in five yeares upon books, but they must fetch it either off the backs, or out of the bellies of their poore children. Call you this a competencie? Well, if we deserve no kindnesse, yet doe us justice; lets have what your fathers gave us. *Hezekiah* found things alienated and turned out of course; no doubt wits were working then: Take heed (Sir) of Innovations, of

making your Clergie too rich; the State hath thought fit to leſſen their meanes: men can now preſcribe againſt them, we can ſhew a compoſition, and prove our cuſtome, &c. But what anſwers this good King? Cuſtome me no cuſtome, wee muſt not make a cuſtome of robbing God. Were theſe things once Gods? either ſhew mee Gods releaſe, or elſe reſtore them home. Now would I could ſay of him as a Father ſaid of *Ahab*, *Hezekiah* ever lives, never dies: and the Lord put it into the heart of our noble *Hezekiah* to adviſe alſo about this point.

*Amb. de Nab. quotidiè naſcatur Achab, &c.*

In redeeming Church-livings.

In the meane, let my ſpeech to rich ſubjects proceed: Would you leave ſome proofe of your thankfulneſſe behinde you? follow thoſe Worthies, who of late have gone before you in this kinde, hyre men to be honeſt in reſtoring to God his due: and if you have ought in your owne hands that of right belongs to the ſonnes of the Prophets, heare God ſpeaking to you in King *Abimeleth*, Reſtore to the Prophet his owne, and he ſhall pray for you: if you doe not, his bloud in his children, the fleſh upon his bodie, the anguiſh upon his ſpirit, the ſoules that depend upon him for food will cry againſt you, and will lay your houſes levell with the ground. Do not turne off all with a Tuſh, Tythes were Leviticall, the Goſpel ſpeakes nothing of a Tenth, &c. 1. anſwer what's written; 2. ſhew us where the old apportion is reverſed, and which is that *quota pars* now that conſcience muſt reſt in, and when thats done, then give us a juſt Commentary upon that, *Prov.* 20.25.

Gen. 20.

V. Cartw. in Prov.

20.25. and tell us who hath authority to take that (from a Church shall I say? nay) from God, that hath beene once given him? And when you have reduced and resolved all into a competencie, yet let it be S. *Pauls* competencie, *Let him that preacheth the Gospell live upon the Gospell*, as hee that maketh shooes, or heeles hose, lives upon his labour. I speake no more than what every Scholar, who is acquainted with a course of studie and reading, knowes to be true: all that meanes which usually is thought sufficient to defray all charges, to satisfie all payments, to answer all expectations of wife and children for portions, of strangers for hospitalitie, is little enough to buy a constant Preacher bookes, and physicke. Now then, if you will be competent arbitrators, allow him something more; some bread, some cloaths, something to keepe his wife and children from begging or starving. 1.Cor.9.

You are wearie (I dare say) of this discourse, I have now done, I have discharged my conscience in delivering my errand, & have shewed you how you may witnes your thankfulnesse to succeeding times, if you please. There's first, your owne family and posteritie to bee moulded; secondly, there be poore Orphans and children to be bred, Schooles to be erected, poore Students in the Universitie to be maintained, poore Preachers to be encouraged, Church-livings to be redeemed and augmented: and if this be not sufficient, there be poore Labourers to be imployed, poore debtors to be releeved, young Tradesmen to be credited;

and if this doe not like you, there be in the countrey, fields to be trenched, woods to be planted, high wayes to be amended, correction houses to be builded, publike store-houses and Granaries to be appointed, youths and souldiers to be trayned; and in the Cities, waters to be conveyed, fire-engins to bee invented, &c. And in both, Churches to be repaired, prisons to be furnished with some Teachers, and other imployments more than a few stand not idle now all the day long, because none sets you on worke; House, Towne, Field, Countrey, Citie, Church, Common-weale, Men, Women, Children, Tradesmen, Church-men, blinde, lame, poore, all call upon you to worke: nay, Christ saith, *Whilest it is day worke*; the Spirit saith, *Whilest you have time, doe good*; your Father saith, *Give to seven and eight, be not weary in well-doing*; your labour is not lost, your cost is not lost, God will pay you all againe, honour him he will honour you, blesse him hee will blesse you, give him immortall praise, and you shall receive an immortall Crowne.

We have heard, first, that King *Hezekiah* was thankfull; secondly, that hee was thankfull to purpose: Now lets see for what hee is so thankfull; 1. that his sickneſſe was removed; 2. that his health was restored. We will shut up both in one.

*Doct.* Freedome from sickneſſe, enjoyment of health, are two mercies which call for many thanks. Need we prove this? First for sickeneſſe, we have the voyce of God and man, that it is a mercie to escape

escape it; 1. God promises freedome from it, as a blessing upon the obedient; 2. Hee threatens the inflicting of it, as a judgement upon the rebellious, and accordingly proceeds. Exod. 15. 26. Lev. 26 16. Deut 28. 22.

Secondly, all men be of the same minde; first, good men wil blesse God for an Eagle-like body, a body full of strength and life, *i.* of action and motion like the Eagles, which is most lasting. *Ps.* 103. Secondly, naturall men ranke this in the foresront of mercies, yea, reckon of health as an abridgement of all blessings, and of sicknesse as the summe of all outward miseries. And that not altogether without reason. Thence called ἀετὸς S. *Epiphan.*

For first, sicknesse must be numbred amidst naturall evils: howsoever it will stand with universall nature, and the all-wise God can improve it to singular use, yet in it selfe, it must be deemed evill in its nature, being against the private welfare of the patient; evill in its cause, mans sinne; evill in its terme and issue, it tends to death; evill in its effects, it adds to our miserie: whereas some evils wound with sorrow, some threaten us with destruction, this doth both.

Secondly, it maimes nature, and hinders goodnesse; the body is deprived of cheerefulnesse and activitie, the soule disappointed, like the Traveller that rides a tyred horse, it can neither receive that good, nor doe that good that otherwise it could. There's no man knowes, but he that knowes sicknesse, what a disadvantage tis to the soule to be ill lodged in a ruinous bodie: Its even stifled within it selfe for want of motion, and move it can- *Malum contrisicivum quod voluntati, corruptivum quod naturæ, contrariatur: est affectus vitians actionem. Galen.*

cannot for want of organs, but very lamely: The understanding is clouded, memorie weakned, judgement dazled, phantasie disturbed, affections distempered, in short, the whole frame of Nature so dis-joynted, that like broken bones it can neyther rest nor move. Nor is the stroke onely upon naturall actions, but upon morall also; the soule in diseases chronicall becomes so lazie, listlesse, neutrall, that it hath no mind to pray, no stomack to food, no heart to doe any thing for it selfe; and in diseases more acute is so taken up and transported with pain and anguish, that it minds nothing but what cannot be had, sleep and ease, &c. Hence we may put that difference betweene sicke and sound that the Heathen put betweene poore and rich; the healthfull man may studie when hee will, walke when he will, eat when hee will, sleepe when he will, worke, play, fast, feast, ride, runne when hee will: but the sickly man must studie, preach, travell, eat, sleep when he can; he is not his owne to command: hee hath not himselfe, much lesse other comforts. No marvell if sicknesse at one blow deprive us of the comfort of our meats, beds, houses, grounds, friends, wife, children, &c. it deprives a man of himselfe: hee hath wit, but not the use of it; memorie, but not the benefit of it: yea, it turnes him well-most into an Image; he hath eyes, and scarcely sees; eares, and heares not; mouth, and speakes not; feet, but walkes not: nay yet further, those senses & parts which let in comfort to the sound, occasion the sick mans trouble, the sight of his cupps, glasses, boxes

Diog.

boxes makes him ſicke, the ſmell of his meats ſicke, the taſte of his drinks ſicke, the leaſt noyſe offends him, the leaſt ayre pierces him, in a word, this turnes his comforts into croſſes, his bed tyres him, his chaire troubles him, his friends diſquiet him; their abſence offends him, and ſo doth their preſence; their ſilence offends, and ſo doth their talke; their mirth doth, and ſo doth their ſadneſſe: poore man, ſomewhat he would have, but he cannot tell what; he is not well, and therefore nothing is well about him; he is ſicke, and ſo all the world is made of ſickneſſe to him, as to the giddie all things run round.

Now as ſickneſſe is a great affliction, ſo health as great a mercy: it comes from mercy, and preſuppoſes many bleſſings; good temper, good ayre, (at leaſt for us) good food, at leaſt a wonderfull bleſſing upon poore meanes. 2. It tends to mercy, health tends to life (the greateſt bleſſing) to a long life, yea, immortalitie ſo farre as that goes. 3. It carries with it a troope of mercies, 1. it ſweetens all other croſſes and wants; health maketh thin coats warme, hard fare ſweet, a meane lodging good; tis the poore mans ſawce at's table, his cloke in his journey, his warming-pan in his bed, his boots in the myre, and when he is at worſt he can leape and ſay, as the countrey phraſe is, Health is worth all. 2. It puts him into poſſeſſion of all other bleſſings: 1. Hee enjoyes himſelfe, his wits, ſenſes, limbs be his owne, hee hath their uſe and ſervice. 2. with himſelfe hee enjoyes all things about him; the light is pleaſant, the

Hence called in Hebr. length צרורת

ayre

ayre sweet, his meat good, drinke good, bed good, now all that was naught before becomes good. Againe, he relishes all, he findes contentment in all: now he sees a wife to be a wife, children to be children, friends to be friends, whereas before all the world was made of his humour, whether bitter or sowre. Not to be long; health is the just temper of nature; there all is quiet, cheerefull, fit for action: a good body helps the estate, the family, the soule; all within one, all upon him, all about him smile and prosper in time of health: and therefore this motion from sicknesse to health, *i.* from sadnesse to mirth, from paine to ease, from prison to libertie, from death to life, must needs be a happy motion, worthy thanks.

*Actiones conservat & tuetur. Fuchs. inst.*

*Vse* 1. If sicknes needs many prayers, & health deserves many thanks; lets so bestow our selves, that if it be possible, wee may prevent the one, and enjoy the other: for the first, beware (to keepe mee to mine owne profession) of sinne, all sinne; sinne is the mother, sickneſſe the daughter: man never saw the one, til he matcht himself with the other. More specially foure sorts of sinnes must bee as much abhor'd as sickneſſe, as death.

Pro. 5. 9, 11. 1 Sins of death: God hath adjudged whoredome, *Pro.* 5. murder, &c. and such like capital offences to sickneſſe, to death.

2 Sam. 3. 29. 2 Sinnes of rebellion, committed against the cleere light and letter of the Word: these are threatned with all manner of diseases, *Levit.* 26. *Deut.* 28.

3 Sins

3 Sinnes of contemptuous prophanesse: the Lord hath said that he will be sanct fied in all that come nigh him; And when any in their approaches were securely profane, the hand of God was upon their bodies, to death, or sicknesse: so *Nadab*, &c. so *Vzziah*, so 1. *Cor*. 11.

4 Sinnes that have their root in the body, or at least worke powerfully upon the body. Of this sort wee name onely those three, which the Rabbins touch in one Proverb and three letters: The first is sinfull poverty, which at the first may seeme but little to impeach health; but if we look upon it in its cause, idlenesse, unthriftinesse, intemperance most an end; or in its effects, theft, robbery, &c. fretting; or in its companions, ill lodging, ill fare, ill clothing, &c. this may wel passe for one cause of weaknesse. The second is pride; a sinne that so swels the soule that it breaks the skin and case, the body: pride breaks the wits, witnesse *Nebuchadnezzar*; breakes the heart, and wounds it selfe, witnesse *Saul*, *Achitophel*, and breaks ones sleepe, ones peace, body, estate, all; a sick disease: a proud man is never without some ailement. The third is drunkennesse or intemperance: a man of this distemper, lies as open to diseases as an unwalled Towne to invasions and assaults. To him is woe, rednesse of face, &c. *Pro*. 23. Brethren, if you would not be sicke, have nothing to doe with these fore-runners: prevent sicknesse in the cause.

רצש *V. Alsied. Rhet.* Thus they conceited.

Pro. 25. 27, 28.

For the second, Health; great *Salomon* hath written a Physicks for us, as well as Ethicks, in his

Proverbs: there you may reade of the Countreymans three Doctors, Quiet, Diet, Mirth. For the first, health is nothing but Natures rest & repose; health gives peace, and peace yeelds health: outward peace is a great blessing, and very wholesome, but that comes from peace within; which is double, 1. peace of Iustification; 2. peace of Sanctification. So long as there's warre in the conscience, warre in the affections, one power and lust conflicting with another, alas there's no more quiet to us than was of old to *Rebecca*: but when Faith heals the conscience, and Grace hushes the affections, & composes all within, then the soule looks out of the body, and sits in the face with a cheerefull countenance. If your flesh, with *Davids*, shall rejoyce, labour for this peace; get faith in Christs bloud, get the vertue of Christs resurrection, get wisdome, 1. all saving grace, and that makes for health, and is a medicine, *Pro.* 3.8.

Gen.26.

2 For Dyet, *Salomon* gives rules, 1. for time, *Eccl.* 10.16.17. 2. for qualitie, *Pro.* 23. speaking of wine-bibbers, fleshmongers, *Pro.* 20.&3.&c. 3. for quantitie; eat not too much honey, which is true in the letter: let not out the appetite, lest it cut thy throat, *Pro.* 23.2. but rather be of the restraining hand, feed with feare, as *Iude* speakes, rise with an appetite, and use the Emperours Physicke, cure all exceedings by abstinence.

Pro.25.27.

V.M.Mason of Fasting.

*Aurelian*

3 For mirth, *Salomon* is much in that argument: he 1. commends the thing, a good heart, i. a cheerful heart is health to the bones, a very medicine: 2. he perswades the meanes, *Put sorrow from thy*

Pro.15.13 & 17.22.

*thy heart* (saith he) *reioyce with thy wife*, be lightsome in thy clothes, cheerefull at thy meales, &c. diligent in thy calling, than the which nothing is more availeable to comfort, after spiritual means of prayer, thanksgiving &c. And he that in Gods means puts himselfe into possession of these, shall arrive at so much health as shall be behoovefull.

Secondly, if this double blessing be worth double thanks, lets prize it accordingly, and praise God for it, and 1. remember that there is a twofold deliverance; one which keeps us from sicknesse; another, that helps us out of sicknesse: a double blessing, one in continuing health without sicknesse, another in restoring health after sicknesse. If we enjoy either, let God have the praise, and conclude for thy body, as *Austen* for his soule, blesse God that hee hath kept off some, & taken off other sicknesses. For the first: there be some men who never knew what back-ach, tooth-ach, head-ach meant, they scarce know what tis to have a finger ake, at least they have enjoyed some good measure of health which hath its latitude; these men I confesse can hardly weigh sicknesse, or prize health: the best course will be to send them to an Hospitall, or to the house of mourning, there shall they finde silence, solitarinesse, sadnesse, light shut out, ayre shut out, misery shut in, children weeping, wife sighing; the husband groaning, Oh my head, O my backe, O my stomack, sicke, sick, sick, I cannot tell what to doe, where to rest, helpe me up, helpe me downe, O I sinke, I cannot stand, I cannot sit, I cannot lye, I can-

*Vse 2.*

*Et quæ feci mala, & quæ non feci, &c. l. med.*

*Galen de san. tuend. l. 1. c. 4. 5.*

cannot eat, I cannot ſleepe, I cannot live, I cannot die, O what ſhall I doe?

Brethren, if you have not felt ſickneſſe, yet heare it, view it, ſee how it racks and tortures a poore man, and that done, reflect upon thy ſelfe and ſay, O Lord, how much am I bound to thee for health! I can eat, my brother cannot; I can walke, he cannot; I ſleepe all night, he never layes his eyes together; O Lord, give mee a merciſull heart to men, a thankfull heart to thee for this bleſſing.

For the ſecond ſort; have we beene ſicke and now made ſound? lay both eſtates together with *Hezekiah*, and provoke thy ſelfe to thankfulneſſe. Call to minde what then thine anguiſh was, how ſicke thy ſtomack was, how ſad thy friends were, how tedious the night, how long the day, how terrible the thoughts of death, the apprehenſion of judgement: thinke now thy thoughts then, acknowledge now thy then purpoſes and vowes. Didſt thou not then thinke, and promiſe, Oh, if God would reprive mee once more, I would become a new man, more carefull of my wayes, more thankfull for health than ever I have beene? thinke now what the price of health was then, what then thou wouldſt have given for one nights ſleep, one hours eaſe, one draught of drink, one vomit, one ſtoole, one the leaſt of thoſe mercies which now thou enjoyeſt: thinke how little wealth, houſe, land, friends, all ſeemed to thee without health, and now thou haſt all reſtored againe in this; lift up thine eyes and hands to heaven

ven with *Nebuchadnezzar*, and say, Sicknesse put me out of possession of all, but with health all is come backe againe; my stomack is come to mee, my sleepe, my flesh, my strength, my joy, my friends, my house, my wealth, all is returned: O what a change is here! earst nothing but pain, now nothing but ease; not long since stript of all, now possessed of all, as if I were another *Iob*.

Thus, would wee looke either downeward or backward, wee should become more thankfull; but in any case take that with you which is said before of thankfulnesse in generall, and apply it to this particular of health. Thankfulnesse stands not in words and complements: if you will bee truly thankfull for health, thus doe.

*Nihil prodest verbis preferre virtutem, factis destruere veritatem. Cypr. de mortal.*

1 Come forth of affliction as *Iob* did, that is, as the gold comes out of the fire, purged from your drosse: let sicknesse draine the soule as well as bodie, and leave your humours, your pride, selfe-love, worldlinesse, hypocrisie, &c. weaker than it found them; and now you be made whole, take your Saviours *Item, Sinne no more, lest a worse thing happen to you*; fall not to your old dyet, lest you fall into your old diseases and relapse. The chiefest use of sicknesse is to be made after it: in sicknesse we must resolve against sin, our speciall sin; but after sicknesse we must second our resolutions with performances. Now then pay thy vowes, sinne over thy sinnes no more, but lay downe the practice of grosse sinnes, the purpose of all, & shun at least the occasions of them. And then in the second place, offer to God the

Iob 23 10.

Ioh. 5. 14.

ranſome of thy life, as the Law runnes, *Exod.* 31. I meane, leave ſome ſeale and pawne of thy thankfulneſſe to God, as *Hezekiah* did, nay as heathens did; they after a ſhipwracke and danger, would offer ſomething, after a fit of ſickneſſe would conſecrate ſomething to their gods. If thou wilt not be before-hand with Philiſtims to offer in thy miſery, yet at leaſt returne with the Samaritan, being recovered, and preſent ſomething; let ſome Church, ſome Pariſh, ſome one Preacher, ſome few poore men be witneſſes of thy thankfulneſſ, and bleſſe God with and for thee. I ſhall ever ſuſpect that thankſgiving, that ſpends it ſelfe in empty words: the man truly thankfull, will make a ſhift to pay his Phyſitian, much more to praiſe his God with hand as well as tongue. Reall thankfulneſſe is the beſt preſervative of health: let *Hezekiah* lengthen Gods praiſes, and God will lengthen his dayes, and give him ſuch a protection as never ſubject had.

*Val. Cic de nat. d. or. l. 2 Tibul. elog. 1. ad Iſid. Strab. l. 8. Plut de oracul. Pyth.*

Nor is it ſufficient to preſent the Lord once, and to confine our thankfulneſſe to any one particular inſtance; we muſt, in the third place, conſecrate our ſtrengths and lives to God, and offer up our ſelves as living and acceptable ſacrifices to him, that is, wee muſt uſe all our time, all our wit, all our health, every limbe, every thing that hee hath folded up in our health, to the ſetting up of God in our hearts and lives; love him more than ever, feare him more, truſt him more, pray more, reade more, heare more, do more worſhip, at leaſt more purely than before in our Chriſtian calling; and

Rom. 12.

*Opus noſtrum Pſalterium noſtrum eſt. Aug. in Pſal 91.*

and in our particular calling, be more upright, constant, cheerefull, fruitfull than before, more humble, more helpfull, more merciful, more true, just, charitable than before: in one, better Christians, better Church-men, better Commonwealths men, better husbands, better Masters, better parents, children, servants than before. This, this is true thankfulnesse, when we heale in soule and body together, when we grow in spirituall strength as well as in bodily, when wee spend all that sufficiencie upon God and the publike, which we have received from God; and this is the thankfulnesse which I now call you and my selfe unto, O be thus thankfull for your private safetie, and for the publike. Our prayers for London, &c. have engaged us unto thankfulnesse for them; for if we were bound to pray for them being visited, wee are bound to praise God for them being delivered: and would the one might be as solemne as the other.

This was preached before the publike thanksgiving.

2 Now if we must be thankfull for others, must we not for our selves? O my brethren, lets cast an eye towards our head City, and see what desolations are there made; goe into some places, and there's silence: aske, where dwels such a one? and the answer will be, hee is dead: where's his wife? dead: where his children? dead: where his man, his maid? dead: who is in the house? death: and who dwels there? death: and who at next house? death: and who next that? death, death; pale death keeps shop, sits in the windowes, seales up doores and holds possession,

so

ſo that none dare enter. Paſſe from ſtreets into ſome houſes, and what ſee you? ſome children, but nor father nor mother; aske, childe where's father? gone: where's mother? gone, he knowes not whither nor how. Paſſe on, and ſee in others ſad ſilent parents, mourning like *Rachel*, becauſe their children are not: To make the matter ſhort, doe but thinke what once their feares were, what now their griefes are for their friends, then ſicke, now dead; and then come whom, and ſay, In this common calamitie God hides our towne, there's no crying in our ſtreets, no tolling of bells, no tumbling of carkaſes, no ſealing up of doores, brethren meet together in the Church, neighbours together in the fields, parents dare keep their children by them, husbands and wives live together; wee be not a terror or danger one to another, but a comfort, a ſafeguard: O who can be ſufficiently thankfull for theſe mercies? why ſhould we whine for a few wants? we lacke money, lacke corne, &c. O thou haſt thy life for a prey; thou, thy wife, thy children, thy man-ſervant, thy maid-ſervant, thy kindred, thy neighbours, thy cattell live, and life is more than rayment, food, money, all things under Chriſt. Bleſſe God for this, and ſay, I am poore, but yet I live; my wife is ſickly, but yet ſhee lives; my children weake, lame, but yet they live: whilſt there's life, there's mercy; where there's mercy, there ſhould be thankfulneſſe: the dead cannot, the living, the living, ſaith *Hezekiah*, muſt praiſe God, and that whilſt living, as *David* ſpeakes, *Pſ.* 146.2.

Exod.18.4. Pſ.118.18

Poſt-

## POSTSCRIPT.

AND here London, let me addreſſe one exhortation to thee: Hitherto we have ſtood amazed at thy miſery and ſudden change, ſometime ſorrow hath thruſt out ſad complaints, *How doth the Citie ſit ſolitary that was full of people, &c. Lam.* 1.1. ſometimes ſilence hath ſwallowed up all words, and left us ſpeechleſſe, like *Iobs* friends: now me thought we heard thy inhabitants crying, *Is it nothing, &c. Lam.* 1.12. now againe thy friends ſtanding alooſe for feare, as once men ſhall for Babel, crying out, *Alas, alas that great City, in one houre is thy judgement come, &c. Rev.* 18. In this caſe thou waſt not at leaſure to heare, nor wee in caſe to ſpeake: At ſuch a time to tell thee of thy faults, had beene (as one who wanted no wit, ſpake) to upbraid thee with thy fortune, rather than to ſeeke thy reformation: But now the caſe is altered, the heavens are cleered, and thou with them. Now its time for all thy friends to call upon thee, for thee to call upon thy ſelfe. Wee have waited long to heare when thou wouldeſt ſay, O all ye that mourned for mee, now rejoyce with me, and repay as many thanks for me, as I have had prayers from you. Take heed, unthankfulneſſe ſoone ſpends what prayers hath bin long in getting; forfeit not all againe for want of thanks. Looke upon *Hezekiah*, he was ſicke and prayed, hee recovered and ſung. If I ſhould ſay that he was ſicke of your ſickneſſe, I ſhould not

*Tacuimus quia tota civitas exhauſta, &c. Chryſoſtom.* 11. *ad pop. Ant.* Sir W. Ral.

*V. Valef. ſcr. Philoſ. Abulenſ. in 4. Reg. c. 20. q 3.*

ſay it without an Author: this I can ſay, his ſicknes was but perſonall, yet he is thankſul; what ever his diſeaſe was, you will yeeld the plague to be a ſickneſſe, yea cuſtome ſaith, The ſicknes, The plague, The viſitation. This granted, there's great reaſon that thou ſhouldeſt be as thankfull for a thouſand as hee for one, and adde deeds to words as well as he: To this purpoſe, runne his method; 1. Make thy ſelfe ſenſible and mindfull of thy miſery paſt: ſickneſſe is a rod, as the Goſpell tells us; the voyce now to the City is, Heare the rod & who appoints it. The rod hath a mouth, if thou haſt an eare; that ſpeaks its errand, and gives thee thy leſſon. If thou wilt heare me, Ile deliver it to thee with the ſame affection (degrees excepted) that *Elihu* did to *Iob, chap.* 34. 31. 32.

ἀπὸ νόσων ἢ μαστίγων. Luc. 7. 21. Mic. 6. 9.

Iob 34. 31.

Surely it is meet, and it becomes thee to ſay, and that to God, I have borne chaſtiſement; this the firſt leſſon. Farre be it from thee to ſay in thy heart, Tis true, I have buried many children, but what were they? of the baſer & poorer ſort, ſuch, whoſe lives were burdenſome, whoſe deaths are beneficiall to me: not let it enter into thy heart to thinke, Well, I ſee the error; had ſuch a place beene ſcoured, ſuch traffike ſtayed, ſuch meanes uſed, this had beene prevented, hereafter Ile bee wiſer. No, it is thy wiſdome to ſee Gods Name written upon this rod, as *Micah* ſpeakes, and to acknowledge him: we wiſh thee to uſe all ſecondary meanes, but not to reſt there; thy experience hath taught thee, that the plague nothing feares, either thy new fields, or freſh waters, &c. it comes

of

of Gods errand, and when it comes, take knowledge of it, for it will not away without its errand. Therefore in the second place, improve the affliction, as well as feele it; proceed to the second lesson in *Iob*, and say, Ile sinne no more. First, see why the rod is sent, as well as by who. The rod buds not out of the dust, it hath a root, and that root is sinne, and that sinne is manifold. A King doth not use to smite downe his subjects by thousands for small offences; a father will not draw a sword upon his children for toyes and trifles: London, thou must take the height of thy sinnes by the compasse of the punishment, and judge of that by this. 2. Iob 5.6.

What I have thought of thee, and thy government in generall, I have spoken elsewhere seasonably enough, as I think; but now I speake to thee, I earnestly intreat thee to take into thy consideration *Ezek.* 22. and therein note how the Lord charges her not onely with such crimes as were committed by her, but also in her, *In thee*, saith God, *were they, &c.*

For thine owne government and practice, I cannot tell how to hope almost that it should be much better in so populous and various a place, nay, I know not the City under heaven, that's better ordred and disciplined: nevertheless in such a confluence of people of nations, it cannot be avoided but much sinne will be committed in thee, if not by thee; and these sinnes, so farre as connivencie and baseneſſe makes thine, will endanger thee. When therefore thou hast surveyed thine

*Tuum est quod tibi non displicet.* Hier.

owne wayes, caſt into the account thine-other-mens-ſinnes, thine-other-land-ſinnes, thy Dutch ſinnes, thy French ſinnes, thy Spaniſh ſinnes, thy Italian ſinnes, thine-owne-country-ſinnes; ſee whether there be not in thee thoſe that eat upon the mountaines, and thoſe that for lucre ſake both harbour and hide them. Whether in thee there be not ſuch as never yet ſaw Chriſts face, or heard his voyce in the Aſſemblies: whether in this wonderfull light, there be not in thee who know not whether Chriſt be a man or woman: whether there be not in thee men, who ſtudy new oaths and lyes, as men doe new faſhions: whether in thee there be not who never ſee the Sabbath light, but lye either buried in bed, or drowned in drinke: whether in thee children be not ſo wantonly bred, that they ſleight father and mother; and, to make ſhort of a long bed-roll, whether in thee there be not wretched men that ſet open their doores to all the bankrupts, unthrifts, gameſters, robbers, Cheaters, harlots that the countrey purſues: whether in thee there be not ſome that ſet all to ſale; wife, childe, ſervant, name, conſcience, ſoule, all. And if upon ſearch theſe or any of theſe ſhall bee found within thy walls or reach, O glorifie God in his viſitation, and ſave thy ſelfe by diſclayming theſe ſinnes. Thine they be not, if thou where thou mayeſt doſt reforme them, and where thy power fayles doſt bewaile them. Howbeit this is not all; as ſinne muſt be ſeene, ſo muſt it be left: and therefore thou muſt proceed, and ſay, Ile offend no more:

Iob 34.37.

more: as a Christian, Ile reforme my selfe; as a parent, my Children; as a Master, my family; as a Magistrate, my charge; as a tradsman, my courses. And to the end thy reformation may be acceptable, learne two things more of *Elihu*, first, be willing to see and know thy faults, pray that God would adde to correction instruction, that he will open thine heart to heare, and some mouth to speake home to thy case, thy soule; and when light is comming, winke not with thine eyes, shut not the doore against it. Secondly, carry ever about thee this resolution, Let God teach, Ile learne; speake, Ile heare; convince me of a sinne, Ile leave it whatever becomes of me; be it my living, be it to me as my life, if God will say it is a sinne, Ile leave it in the practice, in the purpose, in the allowance of it; this murtherous sinne that hath slaine my child, my friend, so many of my neighbours, nay my Saviour, shall never have place againe in my heart or house. And this is not onely the way to thankfulnesse, but also a proofe and peece of it: know that so many sinnes as the love of God constraines us to leave, so many songs are presented to God; every slaine lust is a gratulatory sacrifice.

Vers. 32.

Psal. 94. 12.

*Chrys. de laude Dei.*

Secondly, thou must proceed with *Hezekiah*, and see from what, to what God hath brought thee: shall a City conceive and bring forth in a day? it hath beene so with thee. I may say of thy sorrowes, what *Iob* speakes of his comforts, they have beene swifter than a shuttle: Didst thou or any man living thinke, that within one Summer

Iob 7.

thou ſhouldeſt burie ſo many, and ſo few weekely? could it be imagined, that when thy channels were diſcovered in ſo low an ebbe, that thy banks ſhould be ſo ſuddenly filled againe? O London looke upon thy ſelfe, and wonder at thy ſelfe: invert now *Ieremies* lamentation, and ſay, How is the ſolitary Citie become full! how is ſhee that was barren, made fruitfull! Sit downe with *Hezekiah*, and conſider what thy bitternеſſe was when death walkt in the ſtreets, raged in the chambers, when death was in the pot, in the bed, in the diſh, in the hall, in the parlour, when the bells ſpake nothing but death, the doors preſented nothing but death, and every man thou ſaweſt, thing thou toucheſt, place thou ſateſt in, threatned thee with death: conſider what thy cares, feares, griefs, thoughts were then; and now whileſt thine eyes behold as it were a reſurrection to life, ſo that now life is in the ſtreets, life in the houſe, life in the Church, trading, building, ſinging &c. alive againe, bleſſe thy GOD that hath wrought this change, and get up with *Hezekiah* to the houſe of the Lord: Strange it was, that hee in ſo ſhort a ſpace ſhould meaſure the whole diſtance betwixt death and life; yeſterday dead in nature, as unlikely to live as the ſunne to goe backward, and to morrow ſo ſtrong that he could ſhew himſelfe in the Lords courts: This is wonderfull, and this made him wondrous thankfull. And what (I pray) wants thy deliverance of this? how much leſſe wonderfull? how faſt did ſickneſſe come in, how faſt did it gallop out? how faſt did it riſe from

See the plague at Alex. in Cypr. & Euſ.

ſcores

ſcores to thouſands, how faſt did it fall againe from thouſands to ſcores? London, lay theſe things together, and forget not him who hath done ſo great things for thee.

In the third place, *Hezekiah* loves not to diſpatch all at one journey: hee begins his ſong aſſoone as mought be, but tis not ended yet; he hath left a patterne for thee to worke by. Thinke it not ſufficient to complement God with a few words, and a ſhort ſong, for a long deliverance; write this mercy with a pen of Diamond, in a booke of Marble; call upon all within thee, as *David* did within him, to ſpeake of this deliverance to childrens children, and doe ſomething that may ſet men on ſinging 500. yeares hence: Thou haſt ſonnes of all ſorts; ſome Engineers, ſome Artiſts, ſome Poets, ſome of excellent invention, ſome of great activity, ſome very daring and undertaking, ſome ſtrong, ſome wiſe, ſome rich, of all ranks ſome; call upon them, ſome to write, ſome to build, ſome to invent, ſome to give, that Citie, Country, Church, State, ſea and land may take occaſion thence of bleſſing God, whilſt London or England ſtands. Now happy *Hezekiah*, and happy, ſickneſſe of his that ended ſo well: his afflictions ſent him to God with prayers, his recovery with praiſes; nor God, nor man loſt by this bargaine: God had more ſervice, *Hezekiah* more experience, we gaine a good copy, and *Hezekiah* hath his leaſe renewed for fifteene yeares: And thus afflictions conclude, which begin with prayer and end in thankfulneſſe. London, make thy ſelfe Pſal 105.1.

ſelfe a gainer by thy loſſe, joine praiſes to thy former prayers, grow more wiſe, holy, humble, temperate, juſt, merciſull, fruitfull, and thou art a winner; thy gaines exceed thy loſſes preſent, and for the future, thou haſt opened a faire proſpect to a conſtant peace. The beſt ſecurity from future miſeries, is to profit by former: beleeve it, thou canſt not take a better medicine againſt the Plague, than to profit by what is paſt. Now the Lord hath promiſed to teach us to profit, by *Eſay*, and he performe it for his mercies ſake, that ſo the controverſie may end here, and the Lord may not bee put to ſaddle his pale horſe of famine, which hath made parents to eat up their children once, and to wiſh them alive againe, that they might eat them againe. *Amen.*

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FINIS.

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